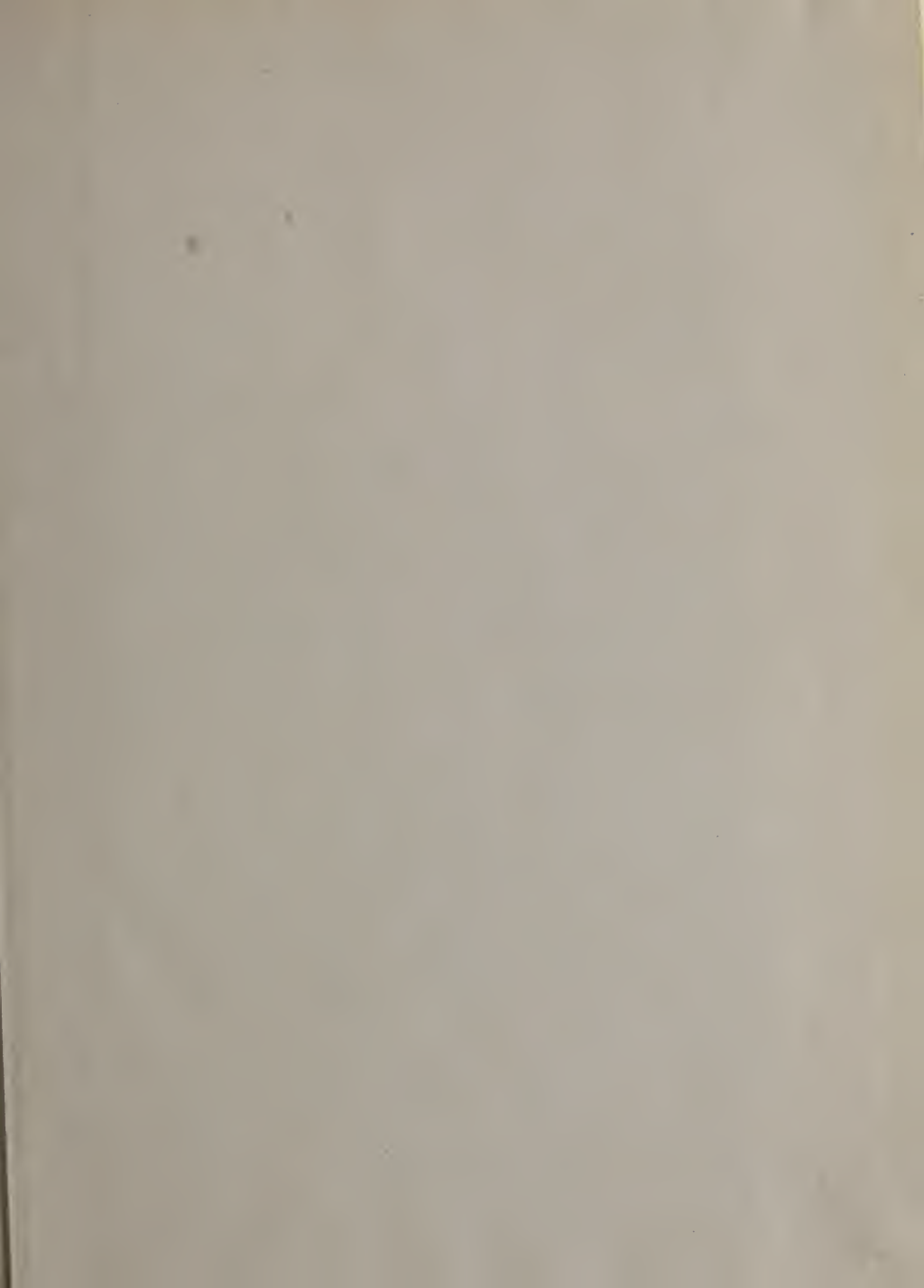
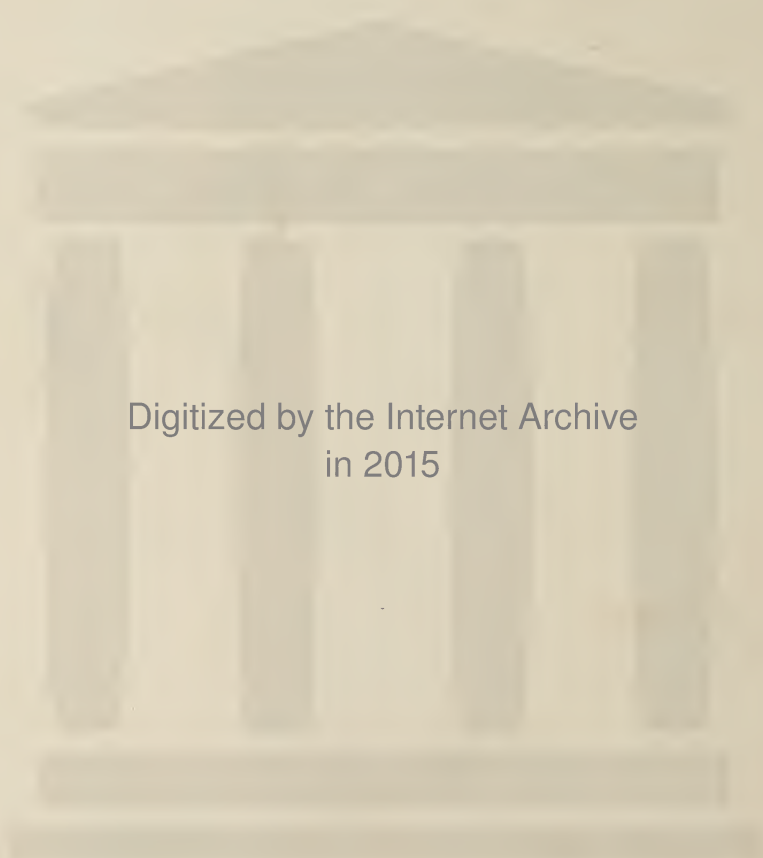






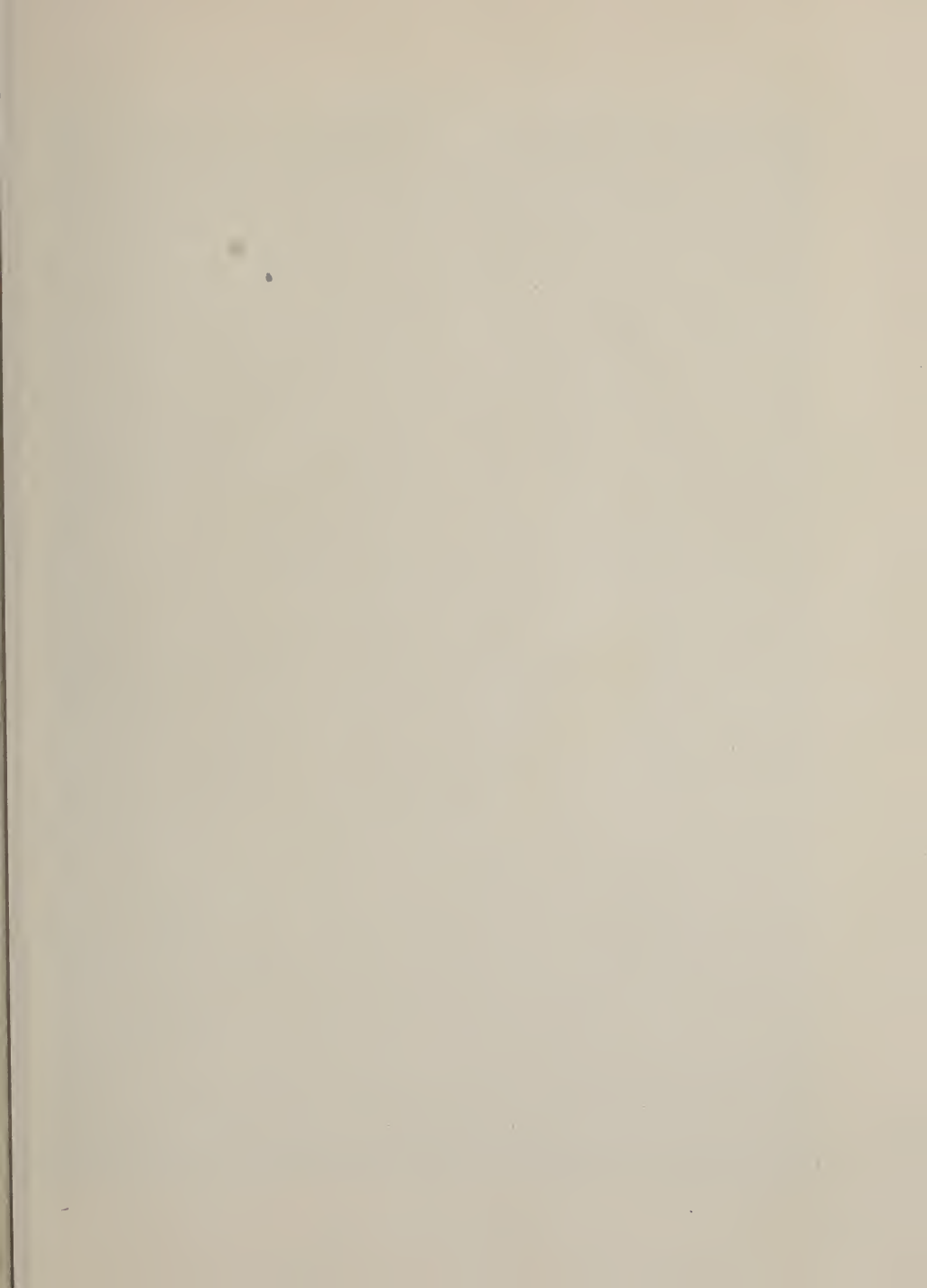
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VISIT OF THE WISE MEN.



VOL. XXIX.

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THE WISE MEN.

"Lord Babe, if thou art he
We sought for patiently
Where is thy court?
Hither may prophecy and stat resort;
Men heed not their report."

"Bow down and worship, righteous
man :

This infant of a span
Is the man sought for since the world
began!"

"Then, Lord, accept my gold, too base a
thing
For thee, of all kings King."

"Lord Babe, despite thy youth,
I hold thee of a truth
Both good and great;
But wherefore dost thou keep so mean a
state—

Low-lying, desolate?"

"Bow down and worship, righteous
seer :

The Lord our God is here,
Approachable, who bids us all draw
near."

"Wherefore to thee I offer frankincense,
Thou sole Omnipotence."

"But I have only brought
Myrrh: no wise afterthought
Instructed me
To gather pearls or gems, or, choice to see,
Coral or ivory."

"Not least thine offering proves thee
wise ;

For myrrh means sacrifice,
And he that lives, this same is he
that dies."

"Then here is myrrh; alas! yea, woe is
me
That myrrh befitteth thee!"

Myrrh, frankincense and gold;
And lo! from wintry fold
Goodwill doth bring
A lamb, the innocent likeness of a King
Whom stars and seraphs sing.

And lo! the bird of love, a dove,
Flutters and coos above :
And dove and lamb and babe agree
in love.

Come all mankind, come all creation
hither ;

Come, worship Christ together.

Christina Rossetti.

A CENTURY OF CHRISTIAN PROGRESS.

BY MISS FRANCES J. DYER.

"God's highest work," says John Fiske, "is never perfected save in the fullness of time." A retrospect of the century to which we are now bidding farewell confirms the truth of this statement. That grand missionary movement which is the crowning glory of the age could not have taken place earlier. A certain stage of development was a necessary antecedent to that all-inclusive conception of the redemptive work of Jesus Christ which recognizes the whole world as its field of effort.

We sometimes ask why God did not sooner send his Son into the world. In the light which streams from the Cross the reasons for delay become apparent. First, a people had to be trained through long, tedious years to a belief in one true God. Then a suitable language for spreading a knowledge of Him must be made ready. Can anyone doubt that the Greek tongue was a providentially prepared instrument for this end? Finally, the world had to be welded together into a universal empire, and Rome, by means of her magnificent roads and bridges, opened up highways over which the feet of nations flocked to the manger in Bethlehem. Thus slowly, but steadily, through the ages mankind was made ready for that supreme event in human history—the Incarnation.

The evolution of modern missions from the germ of the immortal commission given on Olivet took nearly as long. The New Testament Church was the mightiest missionary society ever launched upon the sea of the centuries, yet the fullness of time was afar off. In the fourth century the conversion of Constantine enlisted the power of the empire on the side of the gospel preached by the Nazarene. Surely with such a re-enforcement one might reasonably look for the complete triumph of Christianity! On the contrary the church halts, and enters upon a prolonged era of dissension and defeat. Years weave themselves into centuries, and up to the close of the fourteenth nothing seems to have been accomplished except the extension of a nominal Christianity throughout Europe. The very land of Christ's birth had fallen prey to a false religion. Looking backward over the dreadful darkness of the period known as the Middle Ages, we marvel that God did not then set in motion a great missionary movement. But even yet the fullness of time had not come. Four hundred additional years drag their weary length along before the sunrise of the century which is to bring deliverance to a sin-burdened world.

A WONDERFUL ANALOGY.

There is a striking analogy between the preparation of the Jewish race for the coming of Christ and of the Anglo-Saxon for extending his kingdom. The starting point in one case was Ur of the Chaldees; in the other a remote island in the Northern sea inhabited by barbarous and quarrelsome tribes, some of whom chance to be carried to the slave market in Rome. There the white-faced captives attract the attention of two earnest monks. Forthwith, Augustine and his band of followers start for heathen England, where they bear aloft the cross and chant their Christian songs in a strange land. That little church edifice where Queen Bertha and the



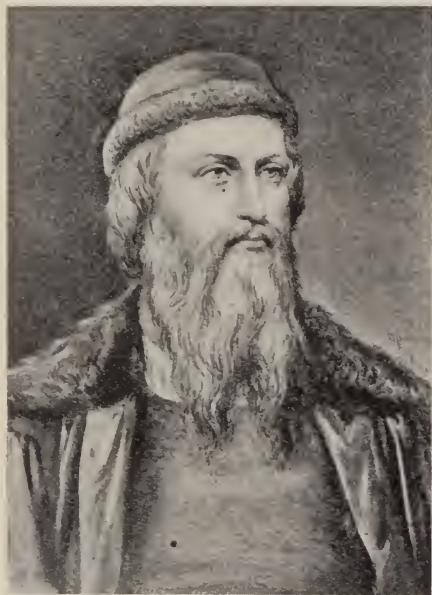
ST. MARTIN'S CHURCH, NEAR CANTERBURY.

Roman missionaries worshiped, perched to-day on the hill outside Canterbury, marks the initial step in the evolution of our British ancestors from savages into the world's ambassadors for Jesus Christ. It was a slow process, and occupied nearly a thousand years. But as the fifteenth century waned we notice a conjunction of events scarcely less remarkable than at the dawn of the Christian era. The discovery of America, the birth of Luther and the perfection of the printing press were three levers which lifted the world at once into the light of modern civilization. Who that saw Columbus setting sail from Palos, or Gutenberg pulling away at his presses

in Mayence, or the young German monk pouring over a Bible in his cell, could have measured the prodigious consequences of such events? Coincident with them was the capture of Constantinople by the Turks, which precipitated the flight into Europe of learned Greeks with their valuable manuscripts, thereby furnishing the printing press with precisely the material needed.

The time was now fast ripening for a wider dissemination of the truth, and from all over the globe tides of influence begin to flow toward England as they did toward Palestine in the first century. An Italian, and probably

a Chinese much earlier, invented the little instrument which gave an impulse for the discovery of a new continent. From Germany emanated the purifying fires of the Protestant Reformation and the medium for putting the Bible into the hands of the people. France, through individual witnesses, like the peasant girl of Domremy and the heroic Huguenots, kept alive a faith in Divine superintendence, and also furnished treasures of learning from her universities. Yet from none of these sources sprang that grand, overmastering idea of bringing the world to Christ, the amazing results of which we are now ready to consider. Not until we catch a glimpse of the pains taken during a thousand years to prepare the Anglo-Saxons for their high and holy mission of world



GUTENBERG.

evangelization can we accurately measure what has been accomplished during the present century.

The forces of Christendom seemed to come to a focus in England during the last decade of the eighteenth century. Since then, from a converging point in a small back parlor in the little town of Kettering, have radiated lines of influence which fairly startle us by their extent and significance.

SMALL BEGINNINGS.

John Wesley, influenced by the Moravian movement in Germany, was the first to step beyond the bounds of national opportunity and recognize the

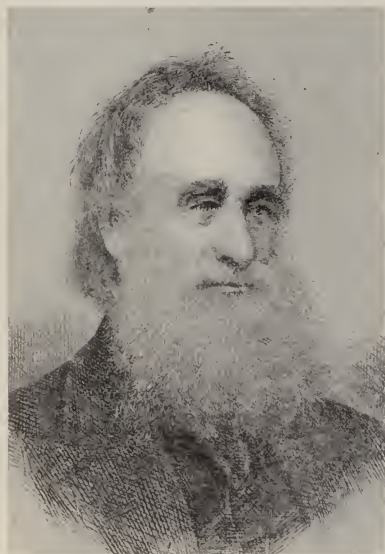
universal meaning of the command to "make disciples of all the nations." His famous proclamation, "The world is my parish," was a prophecy that the fullness of time was at hand. William Carey, while pegging away at his cobbler's bench, became inspired with the same idea. Yielding to his enthusiasm, a few poor men met in the Kettering cottage and listened, coldly at first, to the young shoemaker's proposal to go down into the pit of heathenism if they would stand at the mouth and hold the rope. But on the spot, with the paltry sum of thirteen pounds two shillings and sixpence as a financial basis, the Baptist Missionary Society was formed. With this slender equipment of men and money they calmly announced their intention to bring the world to Christ.



HOUSE AT KETTERING.

Churches in the metropolis heard of the heresy spreading in rural districts. A three days' meeting was held in London, and after six solemn sessions it was recorded that this scheme for sending the gospel to the heathen was "dangerous to the State and a preposterous reversal of the order of Nature!" The Church of Scotland echoed the sentiment, and still one or two men, sent by this church and that, fared forth to begin the stupendous work of reclaiming the world to God. One goes to South Africa, and settles among the fierce and bloodthirsty Bechuanas. They steal his tools, his vegetables, the very water which irrigated his fields. They kill his sheep and threaten his

life. Yet Robert Moffatt persists in the arduous undertaking, translates the Bible into their tongue, and suddenly the people flock to church, show an eager desire for books, for clothes, for the appliances of civilized life. Two other men, Peter Parker and S. Wells Williams, go to far-off China. One opens an ophthalmic hospital, the other sets up a printing press. One acts as peacemaker in settling opium quarrels with the English, the other helps arrange a commercial treaty with the United States. One as a doctor, the other as a diplomat, undermine walls of prejudice that have existed thousands of years. A devoted Scot, Alexander Duff, becomes convinced that India



ROBERT MOFFATT.

can be best reached through the open gateway of the English language and Christian education. Before these resistless forces the walls of caste begin to totter. The publication of Cook's voyages brings to view a vast insular territory in the South Pacific. A stowaway from one of the islands is found one morning at the gate of Yale College weeping because he and his fellow-countrymen are without the means of knowledge. Out of this insignificant incident springs the American Board Mission to the barbarous people of the Hawaiian Isles. As the brig bearing Hiram Bingham and Asa Thurston sails out of Boston Harbor, citizens of the cultured city laugh at their folly. Eighty years later native delegates, men of education and gentlemanly bearing, are honored there at the International Council

of Congregational Churches, while the land they represent has become a part of the American Republic. Thus, almost simultaneously, under the fierce heat of the tropics, among the snows of Labrador, with savages in Polynesia and Hottentots in Africa, men begin in simple faith, and with means ridiculously inadequate, a gigantic enterprise whose moral grandeur challenges the admiration of the world. During the first quarter of the century all the great missionary societies of Europe and America were formed, the work was organized into a system, and the churches committed themselves to an undertaking from which they cannot desist until all the kingdoms of the world become the kingdoms of our Lord.

THE PERIOD OF EXPANSION.

From this time onward "like a mighty army moves the Church of God," and the facts become fairly luminous to one's faith and imagination. The Almighty had been busy forging the tools of civilization as well as the human instruments, and the two commingle when all things are ready for the furtherance of his majestic plan. No sooner are stations opened, churches built, schools established, dictionaries and grammars compiled, than steam and electricity appear as servants upon the scene. Railroads, steamships, telegraphs, telephones, ocean cables, human achievements of every sort, are made to subserve the great and wonderful purpose of the ages. Commerce, politics, science, literature, the growth of international relationships, all are laid under tribute. Modern postal arrangements, financial exchange, methods of travel and the protection afforded by the telegraph make it as easy to work in Asia and Africa as once in our own Western States.

A concrete example of the acceleration that followed in the wake of mechanical science is seen in the rapidity with which God's Word spread after steam was harnessed to the printing press. In the reign of Edward IV. a humble merchant of the realm at the age of sixty learned to be a printer. He toiled till his eightieth year, when the old man proudly pointed to sixty-five books as the fruit of his industry and zeal. In Victoria's day a copy of the Revised New Testament was telegraphed from New York to Chicago, a distance of more than a thousand miles, said to be the longest message ever wired. It was then set up and stereotyped in just twelve hours. From a single building in London go forth each day eight thousand Bibles in all languages to all parts of the earth. Three great presses in England alone print annually six million of Bibles and parts of Bibles for Christian worship. To a thoughtful observer the Bible House of the British and Foreign Bible Society is one of the most impressive structures in London. As one enters the marble vestibule an inscription cut deep in the stone and painted in vivid red catches the eye. As in a dream one reads the simple words uttered nearly nineteen hundred years ago, "Heaven and earth shall pass away, but my words shall not pass away." What could be more evanescent than spoken words, the mere breath of sentiment? Yet to-day the words of a Nazarene peasant dominate the lives and social system of one hundred and fifty million of the world's most advanced peoples.

NEW FORCES AS FEEDERS.

As the century approached its last quarter three more streams of influence flowed into the current, and gave to the cause of foreign missions a momentum which is carrying it forward irresistibly to ends that no human eye can

foresee. Hitherto only men had been ordained to serve as ambassadors for Christ in foreign fields; but as Anglo-Saxon women, by means of the higher education, emerged into wider spheres of activity and larger privileges for themselves, they began to realize what countless numbers of their own sex were still in the bondage of Oriental ideas and customs. As if by magic there sprang into existence a vast network of women's societies, which have splendidly supplemented the pioneer work done by the men. The home and childhood needed to be redeemed from the pitiable conditions which hamper their development in non-Christian lands, and behold, God had an army of women singularly fitted for the almost superhuman task.



CHRISTIAN ENDEAVOR MEETING AT FOOCHOW, CHINA.

Soon after the organization of Women's Boards it became evident that the time was ripe for a strengthening of the educational side of the work. And lo! there is a sudden revival of vital piety in the universities and colleges of America which crystalized into the Student Volunteer Movement. Concerning this Dr. McCosh asked, "Has any such offering of living young men and women been presented in our age, in our country, in any age or in any country, since the day of Pentecost?" An American bishop said lately,

"If you save one college man for God, you place in this world a force which will counteract the influence of a thousand illiterate vicious men." The effect of Christian education has a conspicuous illustration in Turkey, where a high official recently declared that Robert College had cost the empire its best province, Bulgaria. In Japan the political movement which, in 1868, changed an absolute monarchy into a representative system of government, was said to be due to "the madness of young men." In India the mightiest secular agency in the leveling of cast is the school. In more than a dozen countries consecrated students are thus reaching their fellow-students.

Once again, when God saw that a further infusion of youthful zeal and energy was needed, came the great tidal wave of Christian Endeavor, sweeping away denominational barriers, and giving to the world a magnificent object lesson in Christian unity. The compelling enthusiasm and dauntless purpose of these societies, growing up with inconceivable rapidity all over the globe, are among the marvels of modern times.

Viewing the century by itself, it would seem as if the conquest of the world for Christ was approaching completion. But when we place these achievements, many and mighty as they are, against the background of all the Christian centuries, the work of the last hundred years seems merely a marshaling of hosts for the real campaign yet to begin. Not long before he died Phillips Brooks said: "Truly this, of all times, is not the time to disbelieve in foreign missions; surely he who despairs of the power of the gospel to convert the world to-day despairs of the noontide just as the sunrise is breaking. . . . For the first time in the history of the world there is a manifest, almost an immediate, possibility of a universal religion."

Can we doubt that this universal religion is Christianity? Dull indeed must be the soul that does not thrill with desire to share in the glorious work of hastening its spread throughout the earth.

INDIA.

VICTORY TO JESUS !

CHRISTIANITY'S PROGRESS IN ONE NATION.

BY MRS. H. J. BRUCE.

"ANGELS are mighty to sympathize, devils are mighty to destroy, but Jesus is mighty to save." Yes. "Victory to Jesus!" is the triumphant shout that is being rapidly passed along throughout the great provinces of India, where mission stations have been planted east, west, north and south, until there is at the present time a net-work of centers from which the light

is radiating. It is true that vast numbers have no intelligent idea of Christianity, and millions have no idea at all, except to know there is such a religion; but in those large areas—where the Bombay Presidency alone equals Germany in extent—there are some fifty different missionary societies representing all the principal branches of the Christian Church.

We read of a baptismal service in Poona when more than seventy publicly confessed Christ, and a missionary who took part in the services described the scene on that joyful occasion, and what followed. She writes: "We



A GROUP OF MISSIONARIES WITH CANDIDATES FOR BAPTISM AT POONA.

assembled at the Lord's table, after which we marched in double lines all about this our Zion. We were bidden to 'walk about Zion, and go round about her.' Our lines seemed interminable as we encompassed Zion with songs of rejoicing. We could not sing together, but we sang, and could hardly stop singing when we gathered in the audience hall. Over and over again the children sang their choruses, leading off anew when we supposed they were ready to stop. Shouts of 'Victory to Jesus, Messiah!' filled the air. The Lord gave the word. Great was the company of those that published it."

When we recall the fact that some of the missionaries in the early part of the century labored fifteen and twenty years before baptizing their first converts, it is refreshing to read in these latter days of large accessions to the churches; but gratifying as this may be, it does not constitute the sole ground of encouragement and belief that the missionary enterprise is making marvelous progress in India. It has been well said that "Baptism is a text of discipleship and not of knowledge." Five great agencies are usually enumerated in methods of modern missions; viz., the evangelistic, the educational, the literary, the medical, and the industrial; and we note a great increase of work in each of these different departments. Next to the preaching of the gospel we emphasize the importance of mission schools and the circulation of Christian literature. "Go . . . teach," is our commission. Books and tracts find their way where missionaries cannot go; and, considering the resources available, very much is being done by the Christian Literature and the various Tract Societies of the country, though, for want of sufficient funds, the demand cannot be met. Within the last ten years our own Columbian Press at Satara has published and scattered abroad more than five million pages of tracts.



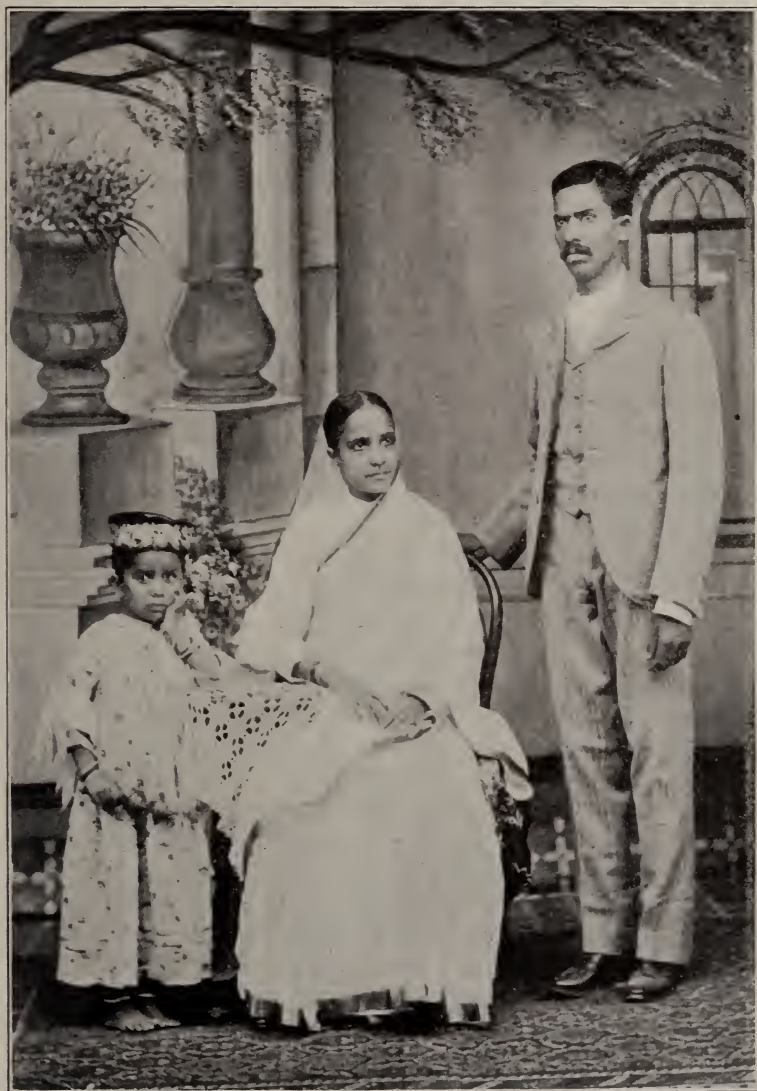
TRANSLATOR OF THE BIBLE.

The twin scourge of plague and famine has not been an unmitigated evil, for the sympathy of friends in England and America and the help of loving hands have called forth the gratitude of the people; and the Holy Spirit has come down to water the seed sown in the hearts of thousands of children gathered into orphanages who are being instructed in Christian doctrine and growing up to some useful calling. The missionaries have engaged largely in Famine Relief, and Industrial Education has become more of a necessity. All honor to our medical missionaries whose work has varied, according to the conditions of famine and plague, during the last few years, and who have been glad to do what they can to lessen the fear and distress among the people.

The work among women in connection with zenana instruction is progressing, while those of the working classes are easily accessible; but the missionary ladies must needs go where the women are with the story of salvation, and so from village to village the message of God's great love is passed on; and in proportion as the mothers can be influenced will results be seen among the men, who, while they more frequently get away from their homes and hear the gospel, are held back from accepting the truth by the ignorance and superstition of the women.

The testimony of Mr. Tilak on this point is important. He was "a Brahmin of Western India and an acknowledged poet and Master of Marathi rhetoric;" yet a few years ago, when he became a convert to the faith of Jesus Christ, "he was obliged to leave wife, child and family friends, books, manuscripts,—everything,—and his very life was in danger. He writes: "I am a Christian now; once loved and almost adored by the Hindus as one of the champions of Hinduism, lately looked upon as a would-be founder of some sort of neo-Hinduism. But my mother must have been during her life helped by some missionary ladies. She hated idolatry, loved to pray to one living God, and taught us to do the same. Only the vague idea of what she taught kept me always a believer in that God which helped me to understand and appreciate Christ in later days, until at last he gave me strength to accept him at any cost. How many mothers there are to-day helped by your missionary ladies! I believe in twenty years more many of the proudest Brahmins of India will come to Christ like so many meek lambs, thus crowning with success the silent efforts of to-day of the missionary ladies." The fold of our Lord here in India is filled up almost by the lowest caste Hindu converts, who for thousands of years have been trodden down under foot. They are now being lifted up to the same elevated platform trodden by the highest classes. But their daughters have already ascended it, and are shining like stars among the caste women of India: once worthless things, now the honored teachers of their land!

We should like to show our friends the difference between a Hindu house and a Christian home. The Bible has proved its truth by its uplifting power in the lives of our people. Some of us have been permitted to see the growth in several successive generations of Christians, and it is safe to say that the Christian community possesses a great advantage over any other in that land. As yet, they count but few among the great: but in numbers, education and spiritual development a constant advance is seen. When a man becomes a Christian he starts on the road to the highest civilization, and the Indian Christian community is following that universal law that those who follow Christ rise in the scale of humanity. There was a time in the history of almost every mission in India when there were no native workers;



THE SECOND AND THIRD GENERATIONS OF NATIVE CHRISTIANS.

but now there are educated, talented men among them. There are men of deep piety, and many branches of Christian work are carried on through the help of these native agencies. There are converts from the religions of India, very highly esteemed, who have been associated with missionary scholars in the work of translation and revision of the Scriptures. We read in a Bombay paper that at the recent International Congress of Women in London, a paper was read by Miss Mary Bhore, of Bona, on "The Higher Education of Women in Bombay"; and the remark is made that the Indian Christian community is honored in having such ladies as Miss Bhore and Miss Sorabji to represent their country. I can testify to the Christian character of the homes from which these ladies came.

Side by side with British conquest, Christian missions have advanced, at first discountenanced, but afterwards protected and encouraged. The best and most influential English administrators have realized that India has been given to their country for a mission.

When the first missionaries went to India they were shipped back again. The East India Company could not brook their presence, but in 1813 the American Marathi Mission was commenced in Bombay, and this was the first Protestant mission in Western India. It was not known whether Gordon Hall and Samuel Nott would be allowed to remain in Bombay, but, notwithstanding the suspense and difficulties of their position, these missionaries applied themselves to the study of the language, and they soon saw that everything in the way of helps in their work must be provided by themselves. In perusing, recently, the Memorial Papers of our Marathi Mission, we have had the deepest admiration for those pioneers who were willing to operate under the great Leader of missions, and who prepared grammars, lexicons and Scripture translations.

The power of idolatry and caste is weakening at various points, and the conviction is fastening itself upon the minds of many that it is only a question of time until the religion of Jesus Christ has supplanted all others. God's chariot wheels are moving very swiftly in these closing years of the century; and, notwithstanding some apparent defeats, we have abundant evidence that his truth is marching on. It was written of our Master, "He shall not fail nor be discouraged;" and certainly it would be disloyalty in his followers to cast away their confidence concerning the evangelization of the world under his direction and according to his methods.

While we thank God for what has been accomplished in this wonderful nineteenth century let us press on to larger faith and bolder achievement in giving the gospel as a witness to all nations until He come. Now is the joy of service, and then will come the day of consummation,—the crowning of our King and universal Lord!

CHINA.

OUTSIDE WORK NEAR PAO-TING-FU.

THE PERMEATING POWER OF CHRISTIANITY.

BY MISS MARY S. MORRILL.

I HAVE been out in the country five weeks this time, and have seen such opportunities for work as an angel might be glad to use, and I am only one woman. But I can do that one woman's work, and pray that the Lord will multiply the results.

I want to send you a brief account of the beginnings of the work in this district which I have just visited.

Just at the outbreak of the Civil War in the United States, in a small village near the city of Chao Chou, happened the first in a chain of events which were destined to illuminate hitherto heathen darkness with the Sun of righteousness. No Christian had entered its precincts, and it was then four days' journey by springless carts from the nearest Protestant mission station. About that time the neighborhood was infested by thieves, and five villages united in an endeavor to suppress them. An innocent man was arrested and tried, and the self-appointed constables were themselves brought to the yamen for having seized the wrong man. Among the leaders of these self-appointed officials was a man named Plum,—translation of the Chinese name,—then thirty-two years of age. He was banished for life to the province of Fukien. There he engaged in business, and became a prosperous merchant. After sixteen years of this life he first heard, through Methodist missionaries, the gospel, and at the age of forty-eight was converted. Four years later, finding that the obstacles to his return were nominal, he determined after an exile of twenty years to go back to his native village. He returned by the way of Pao-ting-fu, and his entreaties induced the Rev. Isaac Pierson, of the American Board, to visit the Chao Chou district. This solitary Christian, converted in exile, and transplanted, now more than twenty years ago, is one of the two roots from which has been springing during these latter days a goodly Christian community. That for more than ten years, unvisited, this solitary disciple has steadfastly maintained his faith in God and shed his little light is a most beautiful illustration of the power of our Lord to keep his own.

The other of the two roots also owes its origin to a lawsuit. A Mr. White, living four miles from Mr. Plum's home, went to court over a dis-

puted piece of land. The case was unjustly decided against him, and he appealed, first to the Superior Court at Pao-ting-fu, then at Peking, where he finally won his case. Mr. White heard the gospel for the first time while at Pao-ting-fu, eighteen years ago, and has kept himself from idols ever since. Although he has never been baptized, he is not ashamed of his reputation as a Christian in his native village. His oldest son, a man of forty-five, is a most earnest Christian, and his two younger brothers have just been received on probation. I think I am the first foreign woman to visit this part of our field, and they have had no pastor visit them for years, until Mr. Ewing was there the first part of March. We happened to be there at the same time, but I made the longer stay, as I had planned to hold classes for the women. We went to Ting Tsun, Brother White's village, the same day. Mr. Ewing had a native helper with him, and they talked and preached in an outer room to a crowd of men, as did my Bible woman and I, within, to the women. It would seem that some one from every family in the village must have heard the Word that day. Knowing how hard it is for a heathen crowd to understand the truth the first time it is presented to them, I could but pray that our labor might not be in vain in Him who sent us to this needy and most wonderfully prepared field.

In two other villages there are those who have heard the good news and have put away their idols, and are faithfully following the truth as they have painfully and slowly learned it. Hitherto, owing to distances, no formal Sabbath services have been held, and there was little sense of unity among these scattered Christians. At the time of Mr. Ewing's visit, in March, it seemed feasible to gather them into a little church. Now the small company meets every Sabbath at the different villages in turn. On Sunday, March 13th, the first of these services were held in the village where lives old lady Chao. The company began to gather Saturday afternoon, when two farmer inquirers came from a village fourteen miles away. The next morning they came from all around in groups of three to six, some in carts, some on foot. It was a sight never to be forgotten, and one never witnessed before in all the history of these ancient Chinese villages. The company was far larger than any building in the village could accommodate, and it was necessary to move all available benches into the farmyard of one of the inquirers. A Chinese table served for pulpit; the benches for the audience were placed on either side, so the men and women sat facing one another. The preachers were provided with native armchairs, and there was one carefully placed for me, which I insisted upon the old lady's occupying, having rescued her from the knife-like benches which the Chinese construct. The roofs of the buildings hemmed in the court on three sides, and were

utilized as galleries by men, women and children, who could not survey proceedings as they wished from the ground. I am happy to record that no one was injured through this undue curiosity, for the only means of reaching this coigne of vantage was by a rickety old ladder. Who could ask for a fairer roof than the cloudless sky above us? No need, too, to rate the sexton for lack of fresh air. I noticed that Mr. Ewing continued the even tenor of his discourse undisturbed by the braying of the donkeys.

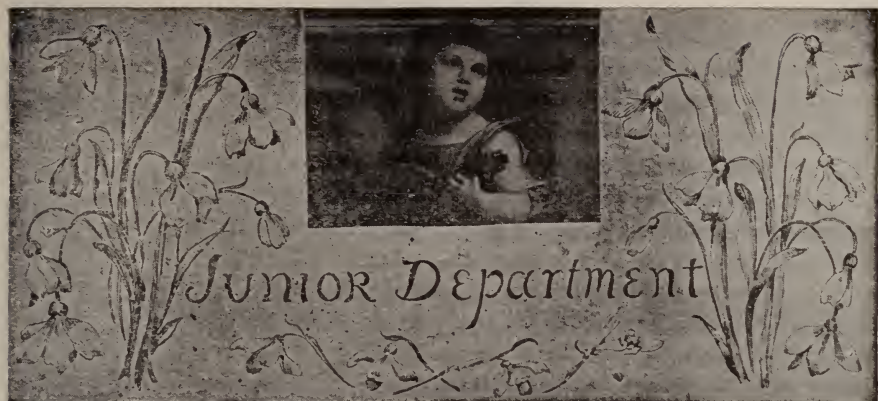
The afternoon service was one not soon to be forgotten. Meng Second, as we often call the younger of the two brothers of that name, who are both ordained men, conducted it. Nine men and two women were received on probation. Two men were formally voted to be set apart through ordination to the office of deacons in this little church. The simple and impressive service, with its laying on of hands and prayer, immediately followed. It is interesting to note that these two deacons are sons of the two fore-runners who twenty years ago laid the foundations, and now in their old age see rising the structure of their early faith. This service was followed by the celebration of the Lord's Supper, after which the lateness of the hour made it necessary to disband. The women were most reluctant to let me go. It was said that there were about forty present from outside villages, and there might have been ten or twelve whom we count as ours in the village itself. Of course these do not include the pure heathen, who always flock around when anything is going on. There were represented, to use prevailing terms for topographical divisions, two continents, three provinces, three prefectures, ten districts and fourteen villages. Seven women came from away. The distances traveled ranged from one to twenty miles away, while the two Americans and Pastor Meng were one hundred and forty-five English miles from their Chinese home. I think I have never before met people who were more impressed with the fact that we had come a long distance, and were at expense and some personal inconvenience to give them the gospel.

In Brother Plum's home I shared a room with his son's wife and my Bible woman. Later, when the class began, the only daughter in the family came home to study, and there were three other women from near villages who came to learn the way. Do you think we were crowded? Well, the k'ang did look pretty full, and I was thankful to have a Chinese bed all to myself. Said bed is merely an extra wide wooden bench, but it was neither harder nor softer than the stove bed, and I had it to myself. In this same room I had my class. Work began at 5.30 or 6 o'clock in the morning, with seeing that the women started their day right. We have to teach them to pray just as a mother might teach a little child. So every morning they

would come to me as soon as they were dressed, and it was often 10.30 or 11 at night before the lights were out, for we studied evenings, and they were so reluctant to separate. Then after formal prayers were over the beds had to be spread and things arranged for the night. The only way I could get a little time to myself was by rising before they thought of stirring. I was much touched to see how my Bible woman, accidentally awaking one morning and finding how I obtained my "Quiet Hour," rose day by day and joined me in it. We never exchanged a word at that time, but we felt together in spirit.

Dr. Noble gave me a few simple remedies, such as I have found useful before on these country trips, and at the close of the day, just before dusk, I saw my patients. They were often impatient, for they seemed to think that if I could do one thing I could do another,—and the other would usually be a hospital case. One morning a woman brought her daughter, who had an ugly boil on her arm. I used bread poultices, having her come to me every three or four hours, and at last it broke. They were very grateful, also very poor. The mother said: "I want to give you something for all this trouble we have made you. Can you eat our sweet potatoes?" She brought me a bundle of their white yams, rather stringy and not very palatable. As I was looking at them in real dismay, the old Bible woman said slyly, "We could not take your place in the heart trouble you have had over that girl, but we can eat those potatoes for you."

We have been on the road in all sorts of weather, snow, rain, dust storms and high winds. On the way home we came to a village at dusk, after a long, hard day's ride, only to find that the soldiers had filled all the rooms in the inns. There was only one small place left unoccupied. The building had two rooms, but there was no door between them, and the smaller one had a k'ang that would accommodate only one person. The Bible woman agreed with me, under the circumstances, that the best thing we could do was to sleep in the cart. So after a supper of flour strings, which we ate sitting on the shafts of the cart, we scrambled in. We reclined on my bedding, and the Bible women had a comfortable outside. We started at 4.30 in the morning, glad to leave the place. We had been well guarded; there was a "heaven and earth sheet" on the opposite wall, some gate gods on the door of the men's room, probably a kitchen god and perhaps a god of wealth in the kitchen. And overhead we had our Heavenly Father, and in the "shadow of his wings" we dwelt safely.



OUR CRADLE ROLL.

BY MISS ELIZABETH V. WINSOR.

(As we bow before the wonderful Christ Child at this season, let us lead our little ones into work for His kingdom.)

THE leader of our mission circle likes to read the *Dayspring*; she "couldn't keep house without it," the suggestions for work and interesting sketches are so helpful. Some years ago she noted with much interest the plan presented for the organization of the cradle-roll department of the Woman's Board of Missions, and after due deliberation decided that there should be a cradle roll in her church.

Our leader was not beautiful or accomplished, and labored always under physical infirmity, but the keynote of her home training had been, "I love thy kingdom, Lord;" and when she heard the call, "Go work to-day," it was with joy that she found her field of labor among the children, of whom the "Lord of the vineyard" had said, "Of such is the kingdom of God." Aided by the loving counsel and practical suggestions of mother, sister, pastor and friend, she had for several years conducted a mission circle, and now felt that it was time to act on the suggestion of the cradle roll. But how? After much thought it was decided to have a meeting about babies, and invite the babies to come. Whose babies? The children were questioned: did they have a baby at home? did they know anybody who had a baby? A few responded, and then the leader held a brief interview with the clerk of the church, which resulted in a list of names of the children who had been baptized during the past four years. This gave something to work on, and dainty note paper was purchased and a form of invitation written, which was copied and distributed by the secretary.

Much wonder was expressed during the week that "my baby" should be invited to a meeting, and it was with conflicting feelings of hope and fear that the leader and her helpers came together on the following Saturday. The members of the mission circle were there in full force, some with the information, "Mamma and little sister are coming," and gradually one and another mother appeared with the little ones who had been invited. "We thought we would come and see what it was." It proved to be a meeting so enjoyable to old and young that all hearts were lightened and quickened to a more earnest zeal to send the "good news" to little ones across the seas.

What did they do? It was a real meeting, with brief devotional exercises, in which the Scripture reading was by the older girls of the circle, and of course comprised the precious words concerning our Lord's little ones; various items about children in foreign lands were read; the songs were the simple, childlike ones; and one dear girl, with a voice like a flute, sang our own old cradle hymn, "Hush, my dear, lie still and slumber." One of the girls read the beautiful "Where did you come from, baby dear?" and it took only a few earnest words from the leader, drawing the contrast between the welcome of our "baby dear" and the neglect and wretchedness of the little one who opens its eyes to the light in far-off India or China, to convince every mother present that her baby must help them in their darkness,—must be a "little light-bearer."

There were nine little ones at the meeting, and two names had been secured sometime previous. These, with three others added a little later, gave us a membership of fourteen to start with; of these fourteen four were the children of those who were members of the mission circle at the time of its organization, while since that time we have added to the roll nine names of children whose mothers once were members. During a brief intermission tiny cookies and crackers were passed, and enjoyed by the children. The cradle-roll cards were filled out and distributed in a few days, and one little three-year-old proudly informed her auntie, "I belong." A leaflet for the mother accompanied each card. This was the first meeting.

The following year the same plan was adopted; but how it rained in the morning! The sun came out in the afternoon, but not in time for all to come who intended; however, the attendance was larger than before, and the membership increased by eleven. One dear little mother who brought her two children to the first meeting sent her little girl with a friend while she sat at home with empty arms and aching heart for the dear baby boy who had joined the children "around the throne." The sweet white blossoms sent to the sorrowing parents from the cradle roll surely touched a tenderer chord because "baby belonged." At this meeting the meaning and use of

the mite boxes were explained, and each mother took one for her child. The interest of the children in each other was most pleasing; and when one little white-robed maiden threw her arms around the neck of her wee neighbor in blue and gave her a loving kiss, we could not wonder that a young lady friend impulsively exclaimed, "Aren't they dear?" The sight of those tiny girls gazing with trustful, awe-struck faces at our venerable pastor, as he stood with hand outstretched in benediction, was one long to be remembered.

When the time drew near for the second annual meeting we found there were seven children who were five years old, and should now be graduated into the regular mission circle. Of course a special programme must be arranged, and the *Dayspring* furnished ample material for graduation speeches. Missionary Mother Goose gave them all a chance to be heard; and what did it matter that Irving, in his eagerness, spoke so rapidly that only the leader knew that he was saying "Mary had a little lamb"? Who gave other than a kindly smile at Ruthie's brave struggle with "Cesarea"? or who cared that the horn of Little Boy Blue waked only a very faint echo? Were they not doing their very best, and did they not all "belong"?

Our leader was peculiarly blessed in the presence of a dear sister whose love for children was only equaled by exceptional musical ability. During all the years of the work of the mission circle her God-given talent had been at their service; and now, when it was suggested that to vary the programme we should intersperse cradle songs of different nations, how gladly she ransacked both memory and possessions to meet the requirement! We had some very good voices among our girls, and at intervals they rendered English, Scotch, Norwegian, Chinese and Japanese lullabies in a manner most pleasing to parents and children. The opening of the mite boxes yielded a pleasing sum, and our number was not lessened by the loss of the graduates, as we received seven new names.

We at this time began to receive members who lived at a distance, the mothers once belonging to our church being glad to have a connecting link in their children, which gave to our next meeting a most pleasing feature—letters from absent members enclosing their mite-box money. Their photographs were also displayed. At this meeting, which was full of sunshine within though the storm raged without, we received a loving note of regret from a mother whose little daughter of three weeks old was not able to attend, but would like her name enrolled, enclosing a most liberal fee (the regular fee was ten cents, but in several cases it has been voluntarily increased). This dear little daughter was most welcome in that home, and no name had been found quite good enough before the invitation was received.

"The baby must be named now, for she's going to join the cradle roll." Thus little Dorothy became our youngest member. At this meeting there was quite a bustle of preparation among the "big girls," and after the programme the children were invited to an adjoining room, where was a long, low table, with little chairs for each, the graduates being seated at a separate square table. The tables were set with "little dishes," in which were served miniature sandwiches, cookies and crackers, while the girls were kept busy filling the tiny cups with milk. It was a pretty sight, and it would be hard to tell who enjoyed the most—parents, little children, or the older ones who did the work. The mite boxes again yielded a goodly sum, and new ones were distributed. Some work of this kind had to be done afterwards by the girls, on account of the storm, but fourteen new names were finally received.

As the meeting grew in popularity there was a bit more of confusion in receiving and coming to order; this was remedied at the fourth annual by the ever-faithful sister, who, as the time approached, went to the piano and played a Slumber Song. The effect was as desired: the older ones instinctively seated themselves to listen, the little ones were held quietly, and wee Dorothy stopped short in her happy race across the floor and, with surprise and delight beaming in her face, ran to the piano and reached up the tiny finger that would only almost touch the keyboard. By the time the music was stilled a good degree of order was in evidence. It was with mingled joy and pain that the leader welcomed children and friends to the fifth annual cradle-roll meeting. The loving sister's tuneful service on earth was ended, the "work at home" laid down, and abundant entrance given into the kingdom of "life and light." Who shall say that the dear spirit did not hover around the spot where she so loved to be when in the body?

Two tiny babies of nine and eleven weeks old were present at this meeting; the mother of one was almost a stranger to us, but after the hour with the other mothers, when her own baby had been so lovingly tended by our pastor's wife, we feel sure she had a warmer feeling of fellowship and was glad that her baby was to belong. Through the kindness of a friend the children were presented at this meeting with the little light-bearers' badges, and very proud and happy were they to receive them; all who had graduated had a blue ribbon in their star, the present membership of the Cradle Roll a pink one, and to that mother whose baby boy of five years ago would that day have been one of the graduates was given a star with a pure white ribbon.

Dear friends, this is a recital of facts. It is what has been done in our church. It is what can be done in any church where there are children and those who love children.

Does it pay? Yes. In what? In a deeper interest in missions on the mothers' side and a more loving sympathy between them and the leader. Again, it pays in the matter of contributions. The babies' mite boxes show the beginning of systematic giving; fifty, fifty-two, fifty-five cents indicate a regular contribution. One young mother told the leader she did not wish her baby's box to have "haphazard giving," so she decided that on each birthday—baby has one every month—whenever he cut a tooth, when he took his first step, and other interesting events, a contribution should be made to the mite box. One important feature of the cradle-roll meeting is the collection, when many baby fingers drop their pennies in the basket. It pays again by reaching some parents who do not go to church. What pleases their child will touch their hearts; and who can tell the possibilities?

Our leader feels that it is a most valuable graft on the missionary tree, and rejoices in the thought that the mission circle is being yearly reinforced from the ranks of those who

"Began in the cradle in earliest youth
To send to the Christless God's precious truth."

HELPS FOR LEADERS.

A PLEA FOR MISSION CIRCLES.

BY KATE G. LAMSON.

FIGURES are bold revealers of bald facts. They bring to the light and set clearly before the accountant the exact state of the case. Larger or smaller than one could wish, it matters not; they are there for their exact worth, and they decline to be changed. These are among the sad reflections irresistibly called forth by a careful culling of statistics for the yearly report and a close comparison with those of last year. A drop of \$800 in mission-circle contributions in one year is certainly sufficient to demand thorough investigation. What is the cause, and where lies the remedy? What is to become of the work sustained year after year by the children and now suddenly dropped? Comparing Branch report with Branch report we find a wide variety of aim and method. Years ago the mission circle was almost without a rival in our church work for the children. Then it was the universal purpose among friends of the cause to see such societies fostered, and from the side of other organizations there was no opposition. Later arose other societies, enlisting the children and claiming their share in their contributions. Local workers in the cause of foreign missions were differently impressed by what they called "the trend of the times." Some said,

“Whatever claims arise elsewhere we must hold fast the mission circles;” and this they felt to be as necessary for the children’s educational training in missions as for the results to the cause. Others said: “It is only a change of name. The mission circles have had their day; let them cease to be; we have the children still, and even in greater numbers than before. Let us accept the new conditions and anticipate a larger harvest than we have yet reaped.” Years have passed, both methods have been faithfully tried, and we are now justified in gathering up results. There are places where the mission circles have been allowed to drop almost to the point of becoming an extinct race. In these localities dependence has been placed entirely upon other organizations, and from them we have heard year after year the statement that much effort has been made to enlist these societies; small results are as yet forthcoming, but there is hope of better things in the near future. We have waited in vain for the realization of these hopes, but only to be confronted, as we go out of the old century into the new, with a steady and alarming falling off in the work of our children. Other workers have used every opportunity to encourage leaders and retain the circles, at the same time cultivating all new fields open to them, and have endeavored to plant new mission circles wherever possible. Such have managed to sustain their work, and some of the ablest organizers, having passed through a time when they were ready to say, “It is no longer possible to form a single new Junior auxiliary or mission circle,” have come now to the conclusion that the time was never so ripe for exactly this kind of expansion.

Nothing has yet shown itself capable of taking the place of the mission circle. It need not claim exclusive control of our children’s activities, but as an educator, as a spiritualizing element, as a means of laying broad and deep the foundations of consecration to the interests of Christ’s advancing kingdom, it knows no equal; neither can we spare it from our midst.

Scraps from our Work Basket.

CONTRIBUTIONS FOR
THE MONTH.

The contributions for the last month of the year, ending October 18th, show a gain of \$590.84 over the same month last year. The record for the year gives a gain of \$6,961.16 over last year, or \$461.16, besides two special gifts amounting to \$6,500. An unusually large legacy, \$27,000, has been received from the estate of Mr. Albert Curtis, of Worcester, Mass. Of this amount \$3,000 has been added

to the permanent fund of the Board, and it has been decided to use the remainder for buildings and emergencies—\$8,000 for these purposes for this year, the remaining \$16,000 during the next two years. Reckoning this legacy as \$8,000 to be used for present work, there is a loss of \$8,120 in the total legacies of the year and a total loss in all receipts of \$1,158.84. This may be regarded as a fairly good showing, although we had hoped for an amount sufficient to cover the advance of over \$4,000 for which we became responsible at the beginning of the year. Let us give thanks for the blessing that has been given us, and let us prepare for a determined effort to make the necessary advance for the coming year.

NOW IT IS One stands almost breathless at the events in mission lands
AFRICA. that have followed each other in quick succession during the last five years: massacres in Turkey; famine and plague in India; the Chinese-Japanese war, revealing Japan's unexpected power and China's helplessness; war in Spain and the South Seas, have made missionaries and their work, as well as the people among whom they live, as household words all over the world. And now it is Africa which is taking a prominent place in all our newspapers, on our bulletin boards and in common conversation. Our missionaries in Africa are—we are glad to say—beyond the probable reach of actual war experiences, but the restlessness and excitability of the natives must inevitably have their effect, either for good or evil. In Africa, as in India, our workers have received many benefits from the English government: grants in aid, personal protection and justice for native converts are among the many blessings that always abound under English rule.

IN MEMORIAM

Once more death has entered the circle of those
MISS SOPHIA SPOFFORD. who were active in the formation of the Maine Branch. Miss Sophia Spofford, who passed away in August, was the first corresponding secretary of the Maine Branch, and long and ably she fulfilled the duties of this important office. When eight years ago failing health and the infirmities of age made it impossible for her longer to continue in this position she was unanimously chosen its honorary secretary. But her interest in and labors for the cause of foreign missions did not cease with her duties as secretary. As treasurer and secretary of the auxiliary in Rockland, her native city, she was in close touch with all missionary work, and was a power and inspiration in all lines of missionary effort.

Miss Spofford was born in Rockland on Jan. 24, 1819, and was in the eighty-first year of her age at the time of her death. It is said that as a child she manifested that conscientious and deeply religious spirit which characterized all her after life. She was a graduate of Mount Holyoke Seminary, and

the influence of that noblest of women, Mary Lyon, pervaded her life and led her to give the best of her years and gifts to the advancement of Christian womanhood at home and in heathen lands. Miss Spofford was a lady of large intellectual attainments and one of the foremost educators of her time. She was a teacher at Mount Holyoke Seminary, and for several years its principal. After her return to Rockland she established a school for young ladies, and many a mother and daughter of that city bear testimony to her wise teachings.

During the last four years of her life Miss Spofford was a great sufferer at times from injuries received by a fall; but the suffering was borne without murmur or complaint, and with her loving words and ready pen she kept herself in sympathy with her friends and the cause she loved. Writing to us in June, after speaking of the obligations and privileges of giving to missions, she said: "As I draw near my journey's end, for my eightieth birthday is passed, it is pleasant to note the advance of the work. I am still quite comfortable, but I know that my days and years cannot be many. This gives me no trouble. God will call me when he wants me." We shall sadly miss her words of cheer, the pleasant letters which came to us so often, and her earnest prayers for the officers of the Maine Branch. But may it not be that in that happier, brighter clime, where she has heard the "Well done" of the Master, she can still help us in our work here?

EXTRACTS FROM RECENT LETTERS.

FROM MISS HARRIET SEYMOUR, HARPOOT, TURKEY.

MY DEAR MISS —: Our oldest, most faithful and devoted Bible reader, Badashan, of Haboosi, has finished her work on earth and has entered into her eternal rest.

Haboosi, where her husband was pastor and where Badashan has lived and labored so long, suffered fearfully at the time of the event in 1895. Many were killed; the Protestant chapel, the new Gregorian church and many homes were burned, and all of them plundered. All the villagers fled in different directions. Badashan's clothing was stripped from her with the exception of her underclothing, and in this guise she fled to the fields. Haboosi is twelve miles from Harpoot. I think Badashan was five days in accomplishing the journey, alone, chiefly by night, and subsisting on grass only. We aided and comforted her as well as we could, and after a few months, as soon as it was safe, she returned to Haboosi, to be "the angel of the village," as she was often called.

It was a great sorrow to us when we heard of her sudden death. The Haboosi pastor wrote me the following account of her illness, her work and her character:—

“I cannot forget to express on my own part and on behalf of the sisters here our gratitude for Miss Bush’s letter. The sisters were comforted and encouraged, and so was I, for we had met with a great loss, as children who have lost a mother. Sister Badashan was very dear to all the Haboosi women. She left an example that will be a beautiful one for them to follow.

“She walked about the entire village, giving lessons in their homes to about fifty-five women and large girls. She gave counsel, she comforted and encouraged those who were in sorrow. She came to my house and helped and encouraged me with her own experience. When the care of the church compelled me to plan what would be conducive to its growth, often when weak in body and my mind troubled she would come and encourage me. At the same time she would faithfully perform all the duties that fell to her.

“How much do the children, separated from such a beloved mother, miss her?

“When Badashan was first seized she was in a neighbor’s house. My wife and I went to her, but did not understand the nature of her illness. Her body was cold, her blood seemed to circulate slowly, and her pulse was weak. She said: ‘I do not know what ails me. I seem like grass cut down.’ It was Saturday noon when she was first seized. In the evening she rose from her bed, and without any aid walked to her own home. The next morning, which was Sabbath, she thought she would go to the sunrise meeting. She had walked but a little way when she fell. A brother passing took her up and carried her to her bed again. She told him that she had wished to go to the meeting, but as she could not she said, ‘Let us pray together here.’ They prayed, and she was very joyful. As soon as the meeting was over I went to her. Her body was cold, and she did not seem inclined to talk. I did not know what to do. I could only pray that the Lord would pity and spare her.

“The next day, Monday, she was still worse, and when my wife and I went to see her she did not notice us at first. Suddenly she turned, and looking at me said, ‘Teacher, I wish you would read me the fourteenth chapter of John.’ When I reached the sixth verse, where our loving Saviour said, ‘I am the way, the truth and the life; no man cometh unto the Father but by me,’ this saying gave her courage, and lifting up her voice she began to pray with great earnestness, saying, ‘O Jesus, my life.’ Then her voice failed, she covered her head on her bed, and never spoke

again. The sun had hardly risen Tuesday morning when I went to see her. I saw the sorrowful hour of death was apparently very near. Very soon she closed her eyes and gave up her spirit to God. The Lord comfort us who are bereaved. *She* has found the Saviour. Her death is a great loss to the Haboosi church."

FROM MISS C. H. PRATT, MARDIN, EASTERN TURKEY.

May I tell you a little about our women's prayer meetings? Of course you will not picture a few nicely dressed ladies sitting on chairs, decorous, attentive, and "ready to take part," but a low room, with uneven, blackened beams overhead, brown mud-covered walls and floor, with one or two thin rugs before the rude fireplace, your missionary sitting on a badly soiled cushion by the fireplace looking over the passages she is to present. Old, bowed-over women come in and laboriously get down on the rug; strong young women, one with a sturdy boy astride her shoulder, hanging to her head with chubby hands; careless girls in their early teens, wearing all the show in dress and trinkets that they can gather; little girls in dirty, ragged dresses, with hair all a-fly, where it is not matted, while some have it neatly combed and braided, but, O dear! tied with tearings from the edge of a piece of white cloth; one carrying "pig back" a sick, lippy, fretty baby; wide-eyed, wide-mouthed, scantily dressed boys, bareheaded and barefooted of course: all these come straggling in and seat themselves on the rugs until there is no more room, when they overflow on to the bare floor or bits of ragged mats, old *abas*, an inverted pan or basket, a hand mill, the low mud wall near the door, etc., while some, not quite daring to risk their souls by coming in, stand around the door, and have to be asked to move to let in the light.

The Bible woman comes in and is given a place by me, as she is cleaner than all the rest, and will help me by keeping the attention of the women, quieting the little frowzy heads when they whisper too loud, knows the hymns. The big girls can sing, can find texts, etc. But, oh, the disturbances! Hens, a rooster, a donkey in an inner stable speak frequently; the sick baby cries, until, finding that her little nurse is getting no good and all are hindered from listening, baby and nurse must be sent out. A man drives a donkey in with a load of wheat, and the lesson must stop until the donkey is unloaded and beaten out again. A woman comes to the door and noisily demands "the scales" or "wash tub," and unless she can be prevailed upon to sit down she must be waited upon. Nevertheless a gospel passage is read and explained, a prayer or two offered, and in another house the following day the review proves that it was not in vain.

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

I Peter v. 1-4, 10. "Glory."

WE have been called to the obtaining of the glory of our Lord Jesus Christ. So says our beloved brother Paul. We read over and over the last prayer of our Lord, that wonderful revelation of the Father and the Son, in the tenderness of their love and thought for us, and in the expectation of what we, even we, are to be to them during our brief lives here below. "The glory which thou gavest me I have given them." "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." Peter also can say, "I am a partaker of the glory that shall be revealed."

Are we to thoughtfully read all this and consider it as belonging, not to the life which now is, but to that which is to come? If this is so, and eternal life has begun now and here in our mysterious and blessed union with our risen Redeemer, and he is giving us, day by day, life more abundantly, the radiance of that glory should even now be ours. We are too prone to put limitations to the joyousness and freedom of our life in Christ Jesus, and consider a spirit of submission and resignation as fulfilling the demands of the present. Our Lord deserves more than this. "The spirit of glory and of God resteth upon you." In the divine thought of us we are thus regarded. He who is transforming us into his own likeness is continually looking upon us as we are to be when freed from the bondage of a sinful nature. He is longing for that supreme moment when we shall enter into full blessedness even more than we, for he knows, as we cannot, what it is to be to us.

If this is so, then with what intensity of love must He regard us when he looks upon us as being ensamples to the flock in our over-abounding joy in his service and radiant expectation of new and constant unfoldings of the precious Word, under the guidance of the faithful and eager Holy Spirit! This is more than peace—this is glory begun below. We can hear His voice in our hearts saying, "Ye shine as lights in the world, holding forth the word of life."

It must be that we are here being prepared for some service in the life beyond. It will then be joy unspeakable to have come up into such

heavenly places in Christ Jesus while we are here, as to feel at home in all the revelations of glory there, because we so fully entered into the freedom of our inheritance.

"When the chief Shepherd shall appear, ye shall receive a crown of glory."

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS.

BY ALICE M. KYLE.

THE Thirty-second Annual Meeting was held some distance from home, the Board going for the third time outside New England, to hold its sessions in Syracuse with the Plymouth Church, whose pastor's wife, Mrs. E. N. Packard, is president of the New York State Branch.

This meeting was marked pre-eminently by two things: great social enjoyment, beginning with the happy delegation of sixty-five, who traveled in a special car from Boston, bearing representatives from all the Eastern Branches save two, and emphasized throughout the gathering by unstinted efforts of our hostesses, the ladies of the five Congregational churches of Syracuse, to whose ingenuity and lavish hospitality there seemed no limit, making the intervals between the meetings "a series of social reunions"; while the other prominent feature of this Syracuse meeting was the intensely spiritual tone of all its sessions.

The general topic on which, as upon a golden cord, were strung the various addresses, was "Lessons from the Close of the Century"; and this central thought gave coherency and impressiveness to all the discussions and papers throughout the three days. Our President, Mrs. Judson Smith, presided at every session with unflinching tact and graciousness.

The deeply earnest devotional meetings were led by Mrs. Daniels on Wednesday and Miss Gilman on Thursday. "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us." "The permanent motive of our work is love,—love to God and love for souls; let us be willing to do *hard things* for him." These two thoughts struck the keynote of the days.

The number of delegates was smaller than usual, one hundred and thirty-seven; a representation, however, of twenty-one of the twenty-four Branches, while the local attendance was diminished by the flood of rain which fell throughout Wednesday. The "blue badge of honor" was less conspicuous than is often the case, though about twenty missionaries were present, representing ten mission fields. The fact that eleven of our workers have

returned to their fields during the year, and that eight new missionaries are on their way, gladdened our hearts with the thought of the enforced army who need so sadly these helpers, whose faces we missed from our midst.

The reports of the Home Department and the Foreign Surveys are already in print, for free distribution, and must prove of absorbing interest to many who were not privileged to attend the meeting. The report of the Treasurer, Miss Sarah Louise Day, gives the following figures:—

The total of contributions for the year is \$110,825.22,—a gain of \$6,961.16 over last year; this gain including two individual gifts, one of \$3,000, and another of \$3,500 for the much-needed building at Adabazar: the gain in addition to these gifts being \$461.16. The total of legacies received during the year and available for the present needs of the work now in hand is \$22,461.09.

The report of the Secretary for Junior Work, Miss Lamson, calls attention to the fact of a decrease in the receipts from young people of over eleven hundred dollars, \$800 of this being a decrease in the contributions of mission circles, while Junior Endeavor societies have gained only \$16. The following resolution was adopted in the deliberative meeting of Tuesday, looking toward a speedy recovery of the help of the children, so much needed in view of these figures. *Resolved*, That in connection with the opening of the twentieth century we make a determined effort to organize an auxiliary and mission circle in every church in the territory of the Woman's Board.

Three lines in an advance movement were presented for discussion,—Auxiliary Expansion, Extension of Information and Memorial Gifts. Miss Susan Hayes Ward opened this discussion on a paper of remarkable strength and perspicacity on "Retrospect and Prospect." This paper will soon be in print, as will also Mrs. G. L. Goodell's solemnly tender plea for Memorial Gifts. Miss Child presented "Work for 1900" in these three aspects, especially emphasizing the "Memorials" whereby gifts large and small shall be received by the Board and used in perpetuity to commemorate, by ministry to others, some dear life passed on to higher service. One use of this memorial fund will be the erection of a hospital for women and children in Ahmednagar, India, under the care of Dr. Julia Bissell, concerning whose devotion, even at the risk of her own life, her associates, Mrs. Ballantine and Mrs. Winsor, bore loving testimony.

The hour spent in the discussion of this "aggressive movement in relation to the close of the century" was one of the most impressive of the entire meeting. Midway, discussion gave way to the sense of need that we should turn to Him whose are the silver and the gold, and many earnest

petitions were offered for the necessary money to meet the enlarging demands of the work. What wonder that, with such a spirit evinced, a missionary should exclaim, "My heart is lighter to-day than it has been since I left the field, for I believe we have struck the keynote of success." Indeed, this meeting was pre-eminently one of prayer for wisdom and for means to meet the only limitation of the work,—the lack of funds.

Mrs. Calliope Vaitse, a former pupil of the Girls' School at Brousa, won all hearts by her story of "What It Does for Us," especially by her expression of the gratitude felt by the girls of other lands for the gift of the gospel.

Miss Hide Yegashira, of Nagasaki, Japan, was another living exponent of "Christianity's Blessing for Japanese Women." Her playful allusions to the bondage of American women to the demands of dress and social routine provoked a heartfelt response, while her picture of the narrowness and the dreariness of the lives of her Japanese sisters gave power to her words, "Christ alone can teach the matchless worth of a woman's soul."

At the evening session of Wednesday, Dr. Packard gave an account of the missionary associations of Plymouth Church. Miss Eliza Fritcher was for thirty years supported in Marsovan, Turkey, by the auxiliary, and they still have their "living link" in the person of Miss Harriet L. Cole, of Monastir. Dr. J. L. Barton, Foreign Secretary of the American Board, brought "A Message from the Century" of an open world, unshackled languages, emancipated womanhood, while at the same session Mrs. M. L. Gordon's simple, powerful appeal for "Japan, Old and New," was heard with marked interest.

The missionary addresses were exceptionally able and inspiring, and so many suggestive sayings were caught on the wing that it has seemed best to present them on another page for more convenient reference.

There was a wonderful uniformity in the testimony from all fields to the unparalleled opportunities opened up for woman's work during the history of our Board,—the measure of one generation.

Mrs. Alice Gordon Gulick, summoned again to America by the exigencies of her work for Spanish girls, presented a hopeful view of the readiness of the people of Spain to listen to the gospel from the lips of American missionaries. What more beautiful thing could we do as we close the century than to give to these Spanish girls a home for Higher Christian Education? It was interesting to learn that the first response to the appeal for the new building in Madrid came from the son of a missionary and a missionary mother in gifts of \$10,000 and \$5,000 respectively.

Dr. Mary M. Patrick, president of the American College for Girls at Constantinople, urged the claims of "Higher Education for the Women of

the Orient," showing the far-reaching influence of the college upon several nationalities, making the college motto (*Dominus mea illuminatio*) most fitting.

From India, "the land of tears, scourged by pestilence and famine," came Mrs. Richard Winsor of Sirur, Miss Jean P. Gordon of Wai and Mrs. J. P. Jones of Madura, with their testimony to the wide, white harvest of souls; the few laborers, the faithful, earnest work of the Bible women, of opportunities ungrasped because of restricted means.

The needs of "The Caroline Islands To-day and To-morrow" were eloquently voiced by Mrs. Francis M. Price, of Ruk, and "Christ's little ones in the islands of the sea held up pleading hands for the 'bread of life.'"

Africa's unhappy girlhood stood before us as Mrs. Ireland brought a message from the crowded Ireland Home and from the girls from the kraals turned away because of lack of room.

"The Contending Factors in China" seemed less threatening as Mrs. Harlan P. Beach, formerly of the North China Mission, told of the increase in converts, the willingness of native Christians to give, and declared, "As far as the missionary work goes there is nothing discouraging, nothing disheartening." Mrs. John S. Porter, of Prague, Austria, gave her "fellow-travelers" of the hour a most attractive scene in the life of the missionary as she described "A Sunday in Prague," bringing out the vivid contrast between the letter of a dead religion and the spirit that maketh alive, in the hearts of old and young, Bible women and Christian workers; nor can the modest parting "whisper in the ear" be soon forgotten,—“Won't you tell your friends in America not to forget the crumbs for us when they are cutting off the slices from the loaf?”

There were but few changes in the list of officers as re-elected, except the welcome addition of three names to the Board of Directors,—Mrs. S. B. Capen, Mrs. Charles A. Hopkins and Mrs. Charles M. Lamson.

In 1900 the annual meeting will be held in Boston, after an interval of four years, during which the Board has visited the New Hampshire, Eastern Connecticut, Springfield and New York State Branches. Greetings were received from the W. B. M. P. through Mrs. Dwight, of San Francisco, and from the Woman's Board of the Pacific Islands, through its treasurer, Mrs. Dillingham.

No report can give adequate-expression to the strong spiritual impetus of this meeting, nor to the hopefulness brought to all, both missionaries and delegates, because of the determined purpose expressed again and again to mark the closing year of the century by new effort in behalf of "the daughters of sorrow in heathen lands." This purpose was fittingly emphasized by

our President in the closing words, and we bore away as the motto for the coming year the words of Him who is Lord and Master of us all,—“Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.”

ECHOES FROM SYRACUSE.

LET us ask God to put our work among the eternal things so that it shall not be like the years that fade away.—*Mrs. C. H. Daniels.*

Married at eleven, a grandmother at thirty, a pitiful drudge or a scolding terror at forty, Christianity gains for a Hindu woman a whole beautiful girlhood.—*Mrs. J. P. Jones, Madura.*

The work of the Woman's Board has done more for Spain than politicians or statesmen. One word expresses the attitude of her people to-day,—receptiveness.—*Mrs. Alice Gordon Gulick.*

Even the drudgery of our lives may influence others for Christ.—*Mrs. J. L. Fowle, Cesarea.*

I often wished when I was a girl that I could have a chance to say “Thank you” to the American Board.—*Mrs. Calliope Vaitse, formerly of Brousa.*

May the missionaries across the sea catch the echo of this meeting!—*Mrs. Ireland, of Ireland Home, South Africa.*

Our women have no “previous engagement” to their missionary meeting.

Consecrated money is all the money that is good for anything.—*Mrs. Dillingham, Treasurer of the Woman's Board of the Hawaiian Islands.*

Let this year see all the “left over” churches diligently sought for.—*Miss Daggett, of the New Haven Branch.*

We are just linked to the power that runs the universe, so when He says “Go,” we follow as he points the way.—*Mrs. Porter, Austria.*

When Christ comes into a woman's life he brings her everything she needs.—*Miss Hide Tagashira, Nagasaki, Japan.*

If you ever pray in your life for the missionaries pray Sunday evenings; they need it most then.—*A missionary.*

We send our love to these dear missionaries to-day by thee, dear Saviour.—*Mrs. Cady's prayer.*

But the day will come when the whole tide will turn, when the Church will cease struggling, cease striving to raise missionary debts, and in that day unto his standard shall the Gentiles seek.—*Dr. Packard.*

Womanhood emancipated and united, working together for other women; the inventions of the century brought and laid at the feet of those who love our Lord Jesus Christ; behold, “all things are yours!”—*Dr. Barton.*

HOW ONE WOMAN ENJOYED THE ANNUAL MEETING IN HER OWN HOME.

"I RECEIVED a copy of the programme at one o'clock, Thursday. The afternoon session commenced at two o'clock. I read the programme carefully, and then sang the opening hymn, and offered prayer for the newly elected officers; thought about the different speakers, and tried to have a little of the spirit that would enthuse them; thought I knew something of what Mrs. Winsor would say, and prayed that her words might be winged with the spirit of Christ and sink deep into all hearts, that those of us who could not be there might feel their influence and be benefited by them. I sang the hymns. The closing hymn I sang twice, and quite felt that I had been at the meeting. It was a sweet service to me. I had a good share of the Annual Meeting. The annual report came just as my meeting was over, and I devoured that with great joy."

OPPORTUNITY.

AT the beginning of the century though the doors of several of the heathen nations stood ajar hardly one had been securely opened; now every nation under heaven is to such degree accessible that missionaries of the cross have entered in. Well may we write the word "opportunity" over the closing decade of this nineteenth century; and well may we be admonished that opportunity is but another name for importunity, as though God were beseeching us by every open door to open our hearts, and to open our hands and to open our purses, that we may worthily meet the crisis of missions which is upon us. In spite of the meagerness of our contributions of men and money, missionaries have won marvelous triumphs. The converts from heathenism and their families are estimated at three million—a result for which we should thank God and take courage. But, according to the statistics of Mr. Johnstone, in his "Century of Missions," the gain in heathen and Mohammedan population has been seventy times greater than this. Considering, then, that of earth's one thousand four hundred million of population, a thousand million are yet destitute of any saving knowledge of Christ, and considering, moreover, that every success already won constitutes a new call for laborers and contributions and evangelical zeal, is it not clear that the demand upon us in the closing decade of this century is greater than ever before? And what shall be our answer to this demand? In replying to this question I may disarm prejudice by saying that I repeat what many of our wisest men thought at the beginning of the century, and what more think at the close, when I give this threefold challenge: Churches to the front; reserves to the front; pastors to the front!—*Arthur T. Pierson.*

SIDE LIGHTS FROM PERIODICALS.

An interesting description of Bombay is found in *Harper's Monthly* for November from the pen of Julian Ralph, though we who know the permeating power of our mission plant in that city will feel, as we read, that the traveler's crossing of "India's Threshold" was too hasty for a full view. Illustrations add to the interest of this pen-picture as also to another view of India found in *Cassell's Magazine*, November, where John Foster Fraser describes ancient Delhi, "The City of the Great Mogul."

The *Forum* furnishes three articles of possible suggestion to missionary students; viz., "Spain, Living or Dying?" by Hon. J. L. M. Curry, formerly U. S. Minister to Spain; "Chinese Railroad and Mining Concessions," by Chas. Denby, Jr.; "Will Chinese Development Benefit the Western World?" by John P. Young. China is further considered along with other nations in "America in the Pacific and Far East," *Harper's*.

From the article upon "Concessions" in the *Forum*, we quote, "China, in reckless generosity or hopeless apathy, grants almost daily some new charter for a railroad or a mine or other company, conceding to some group of capitalists the exclusive right to exploit some part of her territory."

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

December.—Conditions in the Heathen World in 1800. See LIFE AND LIGHT for November, 1899.

1900.

January.—Triumphs of Christianity in One Hundred Years.

February.—Old and New Japan.

March.—The Awakening of China.

April.—What a Century has Wrought for Woman in India.

May.—Mission Work Through Christian Literature.

June.—A Century in the Turkish Empire.

July.—Educational Work of the Woman's Board in Central and Eastern Turkey Missions.

August.—Evangelistic Work of the Woman's Board in the Central and Eastern Turkey Missions.

September.—The Transformation of the Sandwich Islands.

October.—From Darkness to Dawn in Africa.

November.—Thank-offering Meetings. Subject, The Century's Appeal to Christian Women.

TRIUMPHS OF CHRISTIANITY IN ONE HUNDRED YEARS.

TOPIC FOR JANUARY.

FOR this subject we suggest three papers: 1. The Progress of Christianity in the Nineteenth Century. See "Foreign Missions After a Century," and "Foreign Missions and Social Progress" (See Vol. II.), by Rev. James S. Dennis; the *Missionary Herald* for November, 1876, and November, 1885, and article on page 530 of this number. 2. The Effect of Christianity on National Life. See "Science and Missions" (last chapter), the Ely Volume, by Rev. Thomas Laurie, D.D., also the Monthly Leaflet for January. 3. Its Influence on Individual Lives. See leaflets "Hobeana" and "Umcitwa and Yona," Africa (price 3 and 5 cents); "Sister Varteni," Turkey (price 3 cents); "A High-Caste Woman's Conversion," India (price 3 cents); "The Hoopoe Old Lady," China (price 3 cents); "Tiria," Micronesia (price 3 cents); *LIFE AND LIGHT* for November, 1892, and October, 1898, Mexico, September, 1897, Japan. A book, "Nineteen Centuries of Missions," is most valuable for reference on missionary topics, and would be found very useful for papers on many missionary subjects.

WOMAN'S BOARD OF MISSIONS.

Receipts from September 18, 1899, to October 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Treas. Calais, Aux., 7.10; Norridge-
wock, 30; Searsport, Givers and Glean-
ers, 7; Steuben, Cong. Ch., 5; Thomas-
ton, Cong. Ch., 5.60; Vinal Haven, W.
M. Soc., 5; Wilton, Aux., 4. 63 70

Western Maine Branch.—Mrs. C. C. Chap-
man, Treas. Freeport, W. M. Union, 10;
Portland, State St. Ch., Aux., Miss
Harriet A. Libby, to const. herself a L.
M., 25; Woodfords Ch., Jr. C. E. Soc.,
1.50; South Berwick, 1; Windham Hill,
Cong. Ch., 2. 39 50

Total, 103 20

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen^{*} L.
French, Treas. Concord, Aux., 23. So.
Ch., Thought and Work Circle, 10, In-
fant Class, S. S., 5; Dover, Aux., 2;
Keene, Second Ch., Aux. (with prev.
contri. const. L. M. Mrs. Mary M. Mc-
Cord), 18; Kingston, Aux., 1.50; Lyme,
Aux., 41 84; Nashua, Aux., 16; Somers-
worth, 65. 182 34

Total, 182 34

VERMONT.

Ricker's Mills.—Groton.—Mrs. A. B. Taft, 2 00
Vermont Branch.—Mrs. T. M. Howard,
Treas. Barton, with prev. contri. const.
L. M. Mrs. R. L. Sheaff; Barton Land-
ing, C. E. Soc., 10; Berkshire, East, 10;
Greensboro, 11.70; Halifax, C. E. Soc.,
2; Jericho, Second Ch. (E. C. D., 1.95),
7.45; Newbury (Mrs. Frank Leighton, 5),
5.25; Newfane, C. E. Soc., 2; Randolph
Centre, C. E. Soc., 1.04; Saxton's River,
Merry Rills, 1; Shoreham, C. E. Soc., 4;
St. Albans, 1.70; Underhill, 20.50; Waits-
field, Home Circle, E. C. D., 4.40. Less
expenses, 9.27, 71 77

Total, 73 77

MASSACHUSETTS.

A friend, 5 00
A friend, 5 00
Andover and Woburn Branch.—Mrs. G.
W. Dinsmore, Treas. Andover, Y. L.
Soc., Christian Work, 30, So Cong. Ch.,
Home Dept., S. S., 30; Burlington, Aux.,
13; Chelmsford, Aux., to const. L. M.
Mrs. Elizabeth Battles Parkhurst, 25;
Dracut Centre, Aux., 15.75; Lawrence,
Lawrence St. Ch., Aux., 23.56; So. Ch.,

Aux., 10; Lexington, Mrs. Cyrus Hamlin, 10; Linden, Cong. Ch., 6.50; Lowell, Union Aux. (of wh. 150 const. L. M's Mrs. J. C. Swan, Miss Ella Clough, Mrs. James Lawton, Mrs. Ariel Kinney, Mrs. S. H. Farnham, Mrs. C. N. Chadwick), 171, Eliot Ch., 11.83, First Trin. Cong. Ch., 25, First Ch., Aux. (with prev. contri. const. L. M's Mrs. Hiram Keynolds, Miss Clara Saunders, Miss Annie Robbins, Mrs. W. O. Means), 25, Kirk St. Ch., Aux., 96.25, Pawtucket Ch., Aux., 48.36; Malden, Maplewood Ch., C. E. Soc., 10; Medford, Mystic Ch., Aux., 24, C. E. Soc., 40, Union Cong'l Ch., Intern. C. E. Soc., 3; Melrose Highlands, Cong. Ch., Women's League (of wh. 25 const. L. M. Mrs. Chester B. Shepard), 30.36; Methuen, Aux., 39.67, Wide Awakes, 5; North Woburn, Aux. (of wh. 25 const. L. M. Mrs. Mary J. Severns), 35; Reading, Aux., 68.78, Y. P. M. B. (of wh. 175 const. L. M's Mrs. Leatrice B. Hunnewell, Mrs. Jennie Cole Sanborn, Miss Adeline Elizabeth Parker, Miss Grace Josephine Abbott, Miss Florence E. Austin, Miss Edith I. Bancroft, Miss Edith M. Sweetser), 181.30; Stoneham, Aux., 47; Wakefield, Aux. (with prev. contri. const. L. M's Miss Rhoda Bancroft, Mrs. Lilla Edmunds, Miss Almira E. Fiske, Mrs. Catherine M. Howard, Mrs. Ella M. Poland, Mrs. Amos W. Chapman, Mrs. Rose Whittier), 35; West Medford, Aux., 17.84; Winchester, Aux. (of wh. 25 by Mrs. M. A. Herrick, const. L. M. Mrs. Elizabeth Dinsmore), 130.32, Mission Union (of wh. 50 const. L. M's Mrs. Helen B. Lovering, Mrs. Carrie Fultz), 90, Jr. Seek and Save Soc., 100; Woburn, Aux., 107, 1,505 52

Barnstable Branch.—Miss Amelia Snow, Treas. Waquoit, Aux., 8 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Aux., 75; Haverhill, Centre Ch., Aux., 50, North Ch., Crowell C. E. Soc., 40, Union Ch., Aux., 10, Harriet Newell M. B., 9.25, S. S., Prim. Dept., 8; Ipswich, First Ch., Aux., 25; Newburyport, Aux., 88; South Byfield, C. Roll, 6.25; West Newbury, First Ch., C. E. Soc., 3.50, 310 00

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Ivy Leaves M. C. (of wh. 25 by Mrs. N. L. O'lell const. L. M. Katharine M. O'lell), 150, Jr. C. E. Soc., 10, C. Roll, 12.20, Washington St. Ch., Aux., 28; Cliftondale, Jr. C. E. Soc., 5; Danvers, Maple St. Ch., Aux., 50, Jr. C. E. Soc., 10; Danvers Centre, Aux., 20.60, Mission Starry Class, 1, Prim. Dept., S. S., 10; Lynn, No. Ch., Aux., 20, Golden Rule M. C., 3; C. Roll, 96 cts.; Manchester, Aux., 42, Jr. C. E. Soc., 6.48, C. Roll, 4; Marblehead, Aux., 20, Jr. C. E. Soc., 5; Middleton, Aux., 13; No. Beverly, Jr. C. E. Soc., 5; Penbody, Aux. (of wh. 50 const. L. M's Mrs. Sarah M. Moore, Mrs. Helen E. Whidden), 239.80, Jr. C. E. Soc., 57 cts.; Salem, Crombie St. Ch., Aux., 46, Jr. C. E. Soc., 12, C. Roll, 5; Tabernacle Ch., Y. L. Aux., 30, C. E. Soc., 7.47, Jr. C. E. Soc., 10.75, C. Roll, 14.25, Kookoo Memorial, 20, Prim. Dept. S. S., 10; Saugus, Aux. (of wh. 15 a memorial gift), 31.33,

Girls' M. C., 8.20, Boys' M. C., 5, C. Roll, 4.25; Swampscott, Jr. C. E. Soc., 8; Wenham, C. E. Soc., 4, 881 86

Hampshire Co. Branch.—Miss Harriet J. Kuealand, Treas. Amherst, Aux., 21, First Ch., C. E. Soc., 3.27, East St. Aux., 3; Easthampton, Aux., 93.75, Emily M. C., 10; Enfield, Aux., 46; Granby, Aux., 11; Hatfield, 57; Northampton, First Ch., Jr. Aux., 25.35, Edwards Ch., Aux., 60 cts., Thank Off. at Rally, 6.30; Southampton, Aux., 45.50; Williamsburg, Helen E. James, 50; Worthington, Aux., 7, 379 77

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Ashland, C. E. Soc., 20; Framingham, Silver Key Soc., 10, Schneider Band, 25, C. Roll, 5; Holliston, Aux., 16.25; Hopkinton, Aux. (of wh. 25 const. L. M. Mrs. Sarah B. Crooks), 36; Lincoln, Aux., 88, C. Roll, 3.20; Marlboro, Aux., 67; Maynard, C. E. Soc., 10; Northboro, Aux., 10; South Framingham, Aux., 24.70; South Natick, Anne Eliot Soc., 10; Sudbury, Aux., 12; Wellesley, Aux. (with prev. contri. const. L. M's Miss Mary Brown, Miss Gertrude Pomeroy, Miss Ada Daniels), 59.74, 396 89

Newburyport.—Mrs. Mary H. Dodge, 10 00

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Brockton, First Ch., Aux., 15; East Weymouth, Aux., 18; Plymouth, Aux., 9.20; Scituate Centre, Aux., 8; Weymouth Heights, Aux., 21; Whitman, Aux., 10, 81 20

No. Middlesex Branch.—Miss Julia S. Conant, Treas. Acton, Prim. Dept. S. S., 80 cts.; Ayer, Aux., 16.50; Dunstable, Aux., 26.44; Fitchburg, C. Ch., Aux., 127, Harvard, Aux. (of wh. 25 const. L. M. Mrs. Gertrude Miller), 29.20; Littleton, Aux., 5.50; Townsend, Aux. (of wh. 25 const. L. M. Mrs. Lyman Mevis), 34, C. E. Soc., 10; Westford, Aux. (of wh. 50 const. L. M's Mrs. Janet Roper, Mrs. Mary A. Wright), 50.27, C. E. Soc., 10. Less expenses, 14.40, 295 31

Old Colony Branch.—Miss Frances J. Rannels, Treas. A friend, 2; Attleboro, Aux., 85.70, Second Cong. Ch., Weekly Off., 36.21; Berkeley, Aux., 4.45; Dighton, M. C., 5; East Taunton, Aux., 10; Edgartown, Aux., 14.50; Fairhaven, Aux., 10; Fall River, Willing Helpers, 80; Lakeville, Aux., 22; Marion, Aux., 28.13, C. E. Soc., 10; Middleboro, Aux., 144.42, Henrietta Band, 5, C. C. Soc., 10; New Bedford, 210; No. Attleboro, Aux., 10; No. Dighton, 40.67; Norton, Aux., 50; Rehoboth, Aux., 20; Rochester, Aux., 40.89, C. E. Soc., 10; Somerset, Aux., 10, Pomegranate Band, 5; South Attleboro, Aux., 10; Taunton, Aux. (of wh. 50 const. L. M's Miss Mary A. Montgomery, Mrs. Dexter W. Horton), 192.55, C. E. Soc., 25; Westport, Aux., 13, 1,104 52

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Agawam, Aux., 29; Blandford, Aux., 52; Brimfield, Aux., 22; Chicopee, First Ch., Aux., 13, Third Ch., Aux., 4.80; Chicopee Falls, Aux., 57.45; Feeding Hills, Aux., 30; Hampden, Aux., 15.60; Holyoke, Second Ch., Aux. (of wh. 100 const. L. M's Mrs. E. P.

Bagg, Mrs. Adam Ramage, Mrs. W. C. Newell, Mrs. C. B. Prescott, 4.471; Miss G. M. McLaren, 5; Indian Orchard, Aux., 36; Longmeadow, Aux., 24.50; Longmeadow, East (of wh. 25 const. L. M. Mrs. H. C. McKnight), 26.87; Ludlow, Aux., 15 cts.; Ludlow Centre, Aux., 9.20; Palmer, First Ch., Aux., 8.50, Second Ch., Aux., 5; South Hadley Falls, Aux., 10.79; Springfield, Miss Mary K. Stevens, 15, First Ch., Aux., 20, Opportunity Seekers, 50, C. Roll, 3, Hope Ch., Aux., 16, Memorial Ch., Aux., 216.46, Lend-a-hand Soc., 40, North Ch., Aux., 92.75, King's Helpers, 7.25, C. E. Soc., 5, Olivet Ch., Aux., 98.35, S. S., 30, Park Ch., Aux., 11.84, King's Helpers, 10, South Ch., Aux., 156.48; West Springfield, First Ch., Aux., 19.50, M. C., 5, C. Roll, 6, Park St. Ch., Aux., 92; Westfield, First Ch., Aux., 216, Second Ch., Aux., 52.38; Wilbraham, Aux., 5, 1,922 58

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., 167.51; Auburn-dale, a friend, 26.40, Aux., 25.75; Boston, Shawmut Ch., Y. L. Soc., 10, Union Ch., Aux., 155; Brighton, Cong'l Ch., Aux., 89.60, C. Roll, 22.08. Cambridge, First Ch., Captains of Ten, 5, North Ave. Ch., Aux., 166; Dorchester, Harvard Ch., C. E. Soc., 5, Pilgrim Ch., Aux., 87, Second Ch., Y. L. M. Soc., 32; Everett, First Ch., L. Miss. and Aid Soc., 2.77, Mystic Side Ch., L. A. Soc., 10; Medfield, Aux., 10.30; Neponset, Stone Aux., 10; Newton, Eliot Ch., Aux., 243.50, Eliot Guild, 32, Aids, 20; Newton Highlands, C. Roll, 13; Revere, Aux., 10; Roxbury, Eliot Ch., Aux., 37, Walnut Ave. Ch., Aux., 25; Somerville, Highland Ch., W. W., 6, C. Roll, 94 cts., Winter Hill Ch., W. M. Soc. (C. Roll), 8.65; South Boston, Phillips Ch., Aux., 44, Y. L. M. Soc., 30; Walpole, Aux., 45; Wrentham, Aux., 35.50, 1,471 00

Wilmington.—A thank offering, 12 89

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Athol, Aux., 40.12; Barre, Aux., 19.75; Brookfield, Aux., 6.86, Miss Mary Johnson, 10; Charlton, Aux., 13.25; Clinton, Aux., 153.32, Jr. C. E. Soc., 5, Prim. Dept., 10; East Douglas, Aux., 54.37; Fisherville, Aux., const. L. M's Mrs. David Howie, Mrs. F. A. Bonn, 50, C. Roll, 1.75; Grafton, Aux., 53.17; Holden, Aux., 14.75; Hubbardston, Aux., const. L. M. Mrs. F. L. Palmer, 25; Lancaster, Aux., 41.63; Leicester, Aux., 150; Millbury, First Cong'l Ch., 64.40, Second Ch., Aux., 17.50; Northbridge Centre, Aux., 24, Jr. C. E. Soc., 5; North Brookfield, Aux., 44.97; Paxton, Aux. (of wh. 25 const. L. M. Mrs. Alona H. Rogers), 28; Princeton, Aux., 70.65, Mountain Climbers, 6.72; Rockdale, Aux., 9.25; Royalston, Aux., 36; Rutland, Aux., 13; Shrewsbury, Aux., 42; Southbridge, Aux., 4.35; Spencer, Aux. (with prev. contri. const. L. M's Mrs. Mary B. Prouty, Mrs. Jennie Prouty, Miss Julia F. Jones, Miss Alice J. Hill, Miss Julia Guilford), 40, C. Roll, 5, Mrs. E. W. Norwood's S. S. Class, 2. Another Class, 3; Sutton, Aux., 16; Upton, Aux. (of wh. 25 const. L. M. Miss Myra H.

Messenger), 27; Uxbridge, Aux., 12.25; Warren, Aux., 26.20; Webster, Aux., 43; Westminster, Aux., 50; Worcester, Adams Square, Aux., 8.25, Hope Ch., Aux., 12, Old So. Ch., Mr. and Mrs. Henry C. Brown, 10, First C. E. Soc., 5, Park Ch., Aux., 4.20, E. C. D. Band, 3, Piedmont Ch., Aux., 147.25, M. B., 2.75, Plymouth Ch., Aux., 14, For Cradle Roll (to const. Charles Clinton Alvord, a member), 5, 1,450 71

Total, 9,840 25

LEGACIES.

Belmont.—Legacy Mrs. Jane B. Butler, Mrs. J. D. B. Chany, Extri., 30 70
Worcester.—Legacy Albert Curtis, transferred from Albert Curtis Fund, 8,000 00

RHODE ISLAND.

Providence.—A friend, 40

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Barrington, Cong. Ch., Aux., 61.31; East Providence and Seekonk, Aux. (of wh. 25 const. L. M. Mrs. S. F. Robinson), 60; E. Providence, United Ch., Aux., 10.50; Kingston, Ch. Aux., 32.88; Knightsville, C. E. Soc., 2; Little Compton, Aux., 14; Pawtucket, Cong. Ch., Aux. (of wh. 50 const. L. M's Mrs. Grace Duffield Goodwin, Mrs. A. A. Mann), 178, Weekly Offering, 151.55, Happy Workers, const. L. M. Miss Susie Greely, 25, Y. L. M. C. (of wh. 25 const. L. M. Mary Duffield Goodwin), 100.26, S. S., 21.69, Golden Rod Circle, 17.50, C. E. Soc., 10, C. Roll, 10, Park Pl. Ch., Aux., 6, Tarsus Soc., 5; Providence, Beneficent Ch., Busy Bees, 17.29, Central Ch., Aux., 425, Mrs. Lydia A. Salisbury, 5, North Cong. Ch., Aux., 40.33, Jr. C. E. Soc., 10, Pilgrim Ch., Aux., 161.73, C. E. Soc., 13.75, Plymouth Ch., Aux., 45, Morning Stars, 60; Tiverton, Ch. Aux., 9.25; Westerly, Cong. Ch., Aux., 16.50, Y. F. M. C., 3.50, 1,453 04

Total, 1,453 44

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. A friend, 330; Central Village, Aux., 12; Griswold, First Cong'l Ch., Mary E. Tyler, 10, Aux., 21; Hampton, Aux., 25.40; New London, First Ch., C. E. Soc., 9.16; Norwich, First Ch., Th. Off., 11; Pomfret Centre, Aux., 46, 464 56

Hartford.—F. M. Smith, 5 00

Hartford Branch.—Mrs. M. Bradford Scott, Treas. A Memorial Offering, 25th Anniversary of Branch, 1,246.17; Bristol, Aux., 50.16, Dau. of Cov., 15, C. E. Soc., 10, Jr. C. E. Soc., 5; Buckingham, Aux., 10.50; Burlington, Aux., 12; Collinsville, Aux., 48.85, Hearers and Doers M. C., 35, C. Roll, 5.86, S. S., 5; Columbia, Aux., 75; East Hartford, Aux., 42.89, Real Workers M. C., 20; East

Windsor, Aux., 31; Enfield, Aux., 2, The Gleaners M. C., 14; Farmington, Aux., 10; Glastonbury, Jr. C. E. Soc., 25; Hartford, Asylum Hill Ch., Aux., with prev. contri. by Mrs. C. D. Davison, const. L. M. Mrs. Lewis B. Paton, M. B., 55; Daisy Chain, 10.54; Fourth Ch., Aux., 39.31; Dau. of Cov., 15; Farmington Ave. Ch., Aux., 5; Wethersfield Ave. Ch., Aux., 27.80; Kensington, Aux., 25; Endeavor M. C., 12; New Britain, First Ch., C. Roll, 6; South Ch., Aux. (of wh. 25 by Miss J. E. Case, const. L. M. Miss Harriet M. Eastman), 63.16; Y. W. Christian League, 18; C. Roll, 5; Newington, Aux., 78; Jr. Aux., 9.50; Cheerful Givers M. C., 10; Plainville, Dau. of Cov., 15; Poquonock, Aux., 19; Cheerful Givers M. C., 19; C. Roll, 4; Rocky Hill, Aux., 11; Rockville, Aux., 50; Suisbury, Aux., 52.80; Open Hearts M. B., 8; Somers, Aux., 21.24; South Coventry, Aux., 16.75; Southington, Aux., 41.36; South Glastonbury, Aux., 10; South Manchester, Aux., 100; South Windsor, Jr. Aux., 5; Stafford Springs, Aux., 30.50; Suffield, Ladies' F. M. Soc., 52.06; Talcottville, Aux., 84; Little Light Bearers' M. C., 20.13; Terryville, Aux., 44.46; Tolland, Aux., 12.61; Unionville, Aux., 7; Vernon Centre, Aux. (with prev. contri. const. L. M. Miss Mary L. Kellogg), 9; M. C., 5; West Hartford, Aux., 16.15; Greystone Light Bearers M. C., 1.50; C. Roll, 2.25; Wethersfield, Aux., 109.20; Windsor, Aux., 80.39; M. C., 15.61; C. Roll, 4; Windsor Locks, Aux., 73; M. C., 25, 3,017 74

New Haven Branch.—Miss Julia Twining, Treas. Bethlehem, Aux., 20, Jr. C. E. Soc., 5; Canaan, Pilgrim Ch., Aux., 7; Colebrook, Aux., 24.65; Danbury, Second Ch., Aux., 10; Deep River, Aux., 20; Guilford, First Ch., Aux., 65.60; Had-dam, Aux., 18; Ivoryton, C. Roll, 1.05; Middletown, First Ch., Aux., 112.23; Roxbury, Prim. S. S., 2; Saybrook, Aux., 40; Sherman, C. E. Soc., 5; C. Roll, 4.16; South Britain, S. S., 5; Southport, S. S., 30; Stamford, Y. L., 19.45; Thomaston, C. E. Soc., 10; Torrington, Third Ch., C. E. Soc., 10; Washington, C. E. Soc., 11.30; C. Roll, 67.58; Waterbury, Second Ch., Aux., 25; C. E. Soc., 15; C. Roll, 22; Westchester, C. Roll, 6.60; C. E. Soc., 2; West Cornwall, C. E. Soc., 5; West Haven, C. E. Soc., 10; Westport, Aux., 10; Wilton, Aux., 5; C. E. Soc., 6.13; Winchester, C. E. Soc., 2.61; Woodbury, First Ch., V. G., 30; C. E. Soc., 13; Jr. C. E. Soc., 15.50, 655 86

Total, 4,143 16

NEW YORK.

Beaver.—A friend of Missions, 2 00
New York State Branch.—Mrs. F. M. Turner, Acting Treas. Binghamton, Plymouth Ch., Aux., 10; Bridgewater, C. E. Soc., 10; Brooklyn, Mrs. Theo. R. Davis, 250; Puritan Ch., M. B., 25; Tompkins Ave. Ch., Aux., 153; Buffalo, Niagara Sq., Aux., 16; Churchville, S. S. M. C., 10; East Smithfield, C. E. Soc., 9.31; Flushing, Aux., 10; Fairport (of

wh. 25 const. L. M. Mrs. Dr. Pratt, and 25 by Mrs. Bruce Hamilton, const. L. M. Rev. Charles E. Reeves), 55; Honeoye, Aux., 10; Y. L. Soc., 3.42; Hopkinton, Miss A. S. Kent, 40; Jamestown, Aux., 25; Sierburne, Aux. (with prev. contri. const. L. M's Mrs. Joshua Pratt, Mrs. M. D. Botsford, Mrs. Lucius Newton, Mrs. Aloha McPherson), 50; Watertown, Emmanuel Jr. C. E. Soc., 10; Wellsville, Aux., 7.09; Westmoreland, Aux., 5.55. Less expenses, 231.00, 467 97

Total, 469 97

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., M. Club, 152; Mt. Pleasant Ch., Jr. C. E. Soc., 3; N. J., Bound Brook, Aux., 25; C. E. Soc., 25; Closter, Aux., 5; East Orange, First Ch., Aux., 114; Twinkling Stars and Lydia Guild, 60; Trinity Ch., Aux., 17; Glen Ridge, Aux., 140.35; M. B., 12.50; Jersey City, First Ch., Aux., 25; Tabernacle Ch., Aux., 7.10; Montclair, Aux., 210.50; Y. W. M. C., 145; Newark, First Ch., Aux., 15; Belleville Ave. Ch., Aux., 37.92; M. B., 64.48; Orange Valley, Y. L. M. B., 82.70; Jr. C. E. Soc., 25; Infant Class, 30; Plainfield, C. Roll, 7.15; Westfield, Aux., 63.45; M. C., 70; Ministering Children's League, 30; *Pa.*, Germantown, Jr. Neesima Guild, 3; Philadelphia, Pearl Seekers M. C., 20; Steamburg and Conneaut Centre, Aux., 13.92; *Va.*, Herndon, Aux., 10. Less expenses, 43.16, 1,370 51

Total, 1,370 51

PENNSYLVANIA.

Philadelphia.—**Germantown.**—Mrs. Le-Boutillier, 50 00

Total, 50 00

MARYLAND.

Baltimore.—Wild Tiger Soc., 30 00

Total, 30 00

FLORIDA.

Sanford.—Cong. Jr. C. E. Soc., 13 30

Total, 13 30

IOWA.

Beaman.—Mrs. W. M. Carver, 5 00

Total, 5 00

General Funds, 17,546 77
Gifts for Special Objects, 188 17
Variety Account, 58 59
Legacies, 8,030 70

Total, \$25,824 23



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LETTER FROM REV. F. R. BUNKER.

(Concluded from November number.)

After this look around the Amanzimtote valley, though there are other kraal preaching places which I have not mentioned, let us pass farther up over the hill. As we go higher a beautiful country opens out before us. Grand, rolling, hilly plains, deep river courses, and there in the center the great, round-topped Embumbulu hill.

The Embumbulu hill is a little west of north from Amanzimtote, and we are going directly toward it. Notice that peak off to the left with the long ridge running up to it. There is the Endumizulu station (out), and between us and it is another unpronounceable preaching place. In that kraal, so clearly seen on the ridge near Endumizulu, I one day saw four or five very old women sitting in the sun. Stopping to speak to them I learned that they had seen and heard Dr. Adams over fifty years ago. I said, "Did you learn about Jesus as long ago as that?" "O yes," they replied; "we heard very carefully." "But why did you not love Him?" "Oh, we do love Him!" "But why do I see you unclad and still in heathenism?" "Oh, we cannot break away from our customs, but we do love Him!" There beside them stood another old woman, clothed and with face shining with welcome for the missionary who had but recently baptized her. She has given up many things for Christ after long years of rejecting him. As I rode away I thanked the Lord that I was not the judge of these poor creatures. He alone, knowing the fearful temptations and the bonds of Satan by which they are held, and knowing the wonderful sweep of God's mercy, is fitted to pass judgment on them.

There are twenty-eight church members at Endumizulu, and from forty to seventy gather at the church service on Sunday. One of our theological students comes from this place and he preaches to them. They are now building a chapel with an iron roof. They are liberal givers, and there are wonderful stories which might be told of God's work among them. Here is Masaba, formerly a wizard, now an active, earnest Christian worker. His eye will still light up with some of the old baleful light as he tells of some of his former exploits and visions, but he says it was of the Devil, and he is done with it. There is another old man who cut off his head ring, gave up his wives and beer, and is prominent in the councils of the Christian community. Another sits before us on Sunday with a peculiar statuesque face. It looks as though carved in stone. He is the treasurer of the company. He had three wives. On becoming a Christian he sent one back to her people, one remained as his wife, and the third, an old woman, lived in his kraal though not as his wife. His wife died recently. It was reported to me, and I was asked what he must do as he planned to take another wife. I gave it as my opinion that he should take the one living in his kraal, especially as she was the mother of some of his children. He soon came down to me. We talked about the weather, the church, the chief, and then as a side issue he mentioned the fact of his wife's death. After some talk about it he mentioned that he had heard my opinion. I asked him what he thought of it. He replied that it would never do to do as I advised. If he should now take the old wife everybody would say that he had been living with her in polygamy all the time she had been in his kraal. For the good of the church he must not take her back again. I suspected that he was more prejudiced in favor of a younger wife than concerned for the good name of the church. Yet what was my surprise when I put the case before the pastor's conference for advice, to find that they upheld his position,—that he ought not to take the old wife back for the reason given. I have heard of the keenness of a "Philadelphia lawyer" in settling fine points, but even a Philadelphia lawyer would have a hard job to straighten out some of the kinks that arise in the passage from polygamy to monogamy and kindred subjects among this people.

If you should come to Endumizulu on Sunday you would be interested to see one of the Ireland Home girls engaged in her missionary work. She sits on a stone in the center of the hut where they worship, and the men and women come to her to find the place for them in hymn book and Testament. These girls are a tower of strength to the community.

Near by this chapel a Roman Catholic service is held. Beer drinking, hemp smoking, polygamy, etc., are the order of the day, and can all be

wiped off the debit side of life by four trips to the Pinetown confessional annually, provided a half crown is carried each time. An easy conscience is cheap at two dollars and a half a year, is it not?

Even after they become Christians the people are very superstitious. What a confession for a missionary? Is not missionary work a failure? Perhaps it is. But it might be possible to suspend judgment until that great steamship company in business between most Christian America and England restore stateroom 13 to its ships because there is no one afraid of that treacherous numeral, or until Friday becomes a lucky day, and America's brave youth can pass a haunted house at night without palpitation of the heart.

We now enter the government road. Near this road live disciples James and John. They, like those other two long ago, have left all to follow Jesus, and right nobly do they do it. Passing down into the valley we come upon a little wattle and daub chapel with iron roof sitting on a hillock beside the road. Here is where much of the wages which James and John earn at Johannesburg find service. They gathered the money to buy this roof and furnish this chapel. Looking in we will see seats for over one hundred, a neat table, and there beside it stands Luwili, from Amanzimtote, teaching a class, while in their seats sit about thirty other scholars. For three terms these people have supported their own school with a little assistance. The government has now promised it a grant in aid.

We will turn back from our ride here, but let us dismount for a few moments and I will tell you something regarding these places. At Odidini we have an ordained pastor, though he is to be removed soon. He is a steam engine for work, but needs a larger balance wheel than nature has given him. He has gathered a company of over forty believers here, and with all his vagaries has done a good work. One peculiar feature of this place is that one of the early settlers (English) in Natal came here, took a native wife, became the chief of the district, and his descendants live here still. A number of them have become Christians, and the present chief is at present endeavoring to divest himself of his multiplicity of wives and approve himself a Christian; no easy thing for a heathen chief to do.

There are twenty church members at Petullo's. Since the recent death of Mr. Petullo the people have had some trouble about a place to worship. They are now seeking a place from the government to build. This is the place farthest from Amanzimtote and it is hard to supply them with preaching. The people are still very ignorant of spiritual things but are earnest to learn. One of the leaders was formerly a conjurer. He is a funny little man, with a suspicious tinge of the "old man" about him.

Here at Embumbulu we have the most advanced of our outstation work. The preaching of the gospel has been going on earnestly for a long time. Sixteen years ago there were only two church members here, a man and his wife; now there are thirty-six and a large inquirers' class! They have just rebuilt their chapel, which has cost between three and four hundred dollars. It was rebuilt in a workmanlike manner by one of the graduates of Amanzimtote Seminary's industrial department. Here as on all our older stations the Christians live in neat square houses of two to six or eight rooms. Here near the church is the house of Johannes Makanya. It is built of corrugated iron, and has two or three bedrooms, a pantry, dining room, sitting room and parlor nicely furnished, with a detached kitchen behind and a veranda in front. These houses are built by native carpenters. Sometimes you will see comfortable brick cottages, but oftener neat wattle and daub walls and iron or thatch roofs. These houses are often very comfortably and neatly furnished. Inside are tables, chairs, bedsteads, books, clocks, pictures and many other comforts of life. As soon as a man becomes a Christian he prepares to shed the old hovel surroundings, though many of the native huts are very comfortable to live in. Many of the young men returning from Johannesburg and Durban, even though not Christians, are now beginning to build square houses. A good preacher who has recently graduated from the theological school has been called to preach at Embumbulu, and we hope to see a great improvement in this region through his work.

Such, dear friends, is a very brief glance at the outstation work in connection with the Amanzimtote church. We have no perfect men and women here to offer you as samples of our work. We missionaries have longed to find some of that order for our own gratification. Many colonists, seeing the imperfect men and women which result from our labors, will declare mission work a glaring failure. Yet we who, with all our privileges of fellowship with the noblest and holiest of our race through their written words and with a Christian birth, have to plead daily the grace of God as our only hope of salvation, can we think that his grace finds its limit at our need, and cannot reach to the utmost weakness of these poor, infirm, crooked, sinful believers in him? Mr. Moody tells of an old colored woman who lay dying. Some one asked her why God would save an old sinner like her. She answered, "God is g'win to p'int the angels to me and tell 'em to see what the grace of God can do." Just so with the samples of our work among this people. If you put them to the test of perfect obedience, intelligence and character, we have utterly failed. Possibly some of you may have failed under more favorable circumstances. But if you are looking for a field where the infinite sweep of God's grace is wonderfully manifest, you have it here: Men and women, still imperfect, and with the smell of the pit from which they were dug still upon them, yet marvelously changed from what they were.



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A CHANGE OF EMPHASIS NEEDED.

BY MISS MARGARET J. EVANS, PRESIDENT OF THE MINNESOTA BRANCH
OF THE W. B. M. I. AND PRESIDENT OF THE MINNESOTA
FEDERATION OF WOMEN'S CLUBS.

(Given at the International Congregational Council in Boston.)

I. IN an old Roman palace hangs a picture of two women facing each other. One, with jewels in her braided and ringleted hair, with one hand toys with the transparent veil which floats over her gay garments, with the other hand she holds up a little flower. She looks out at the spectator, and every line of her shapely, complacent face says, "Behold me, and the flower which I have plucked." The other woman, in a sober, religious garb and with thoughtful face, has one hand on the arm of her companion, with the other hand she, as she gazes wistfully into futurity, points upward. The picture is Da Vinci's conception of Vanity and Modesty. It would indeed be vanity—emptiness—for us as women to hold up for admiration to-day our little flower. Deeds may be trumpet-tongued. In our

words we would rather emulate Omar's lily,—“With ten well-developed tongues, the lily never speaks.” But even Modesty gazes into the future, and we too, ask, What is before us?

II. Women constitute a large majority in the membership of the Christian Church, and are by this fact responsible for her prosperity. Not only by their numbers but by their activity and interest they may decide the prevailing tone and atmosphere of the Church. After deducting much for traditional timidity, for any possible lack of independence of opinion, for habitual unwillingness to accept leadership, on the part of women, it must still be acknowledged that they cannot evade the responsibility of being a decisive factor in the condition and work of the Church.

Of the aggressive work of the Protestant churches Dr. Lyman Whiting collates for us glad facts: The world's total of missionary societies is three hundred. The English and American societies expended last year about thirteen million dollars. The last roll of missionaries numbers eleven thousand six hundred and fifty-nine. When this century began, in all the world one hundred and seventy persons only were in foreign missionary service; now twelve thousand, or seventy-three fold increase. Dr. Dorchester shows that the increase of Christians is nearly three times the increase in population. The increase has also been three times that of the great religions of the world: the increase being, of Moslems, thirty-two per cent; of Jews, thirty-three per cent; of the Roman Catholic, ninety-five per cent; of the Greek church one hundred eighty-three per cent; and the increase of the Protestant churches two hundred sixty-three per cent.

As a denomination of American churches the blessing of increase has been given also. Our missionaries now number five hundred and forty-three. Dr. F. E. Clark assures us that in the three denominations which have welcomed most heartily the Christian Endeavor Societies, the accessions on confession of faith during the last ten years have more than doubled. Another estimates the increase as fifty per cent.

The Christian Church as a whole is doubtless directly or indirectly the real inspiration and support of most of the philanthropic enterprises of the age. The Church is, too, the great conservator of morality. Beyond dispute the Church represents also the highest spiritual life as well as the most aggressive enterprises for the salvation of the world. Yet neither in growth nor in spirituality can the Church boast of high attainments.

Looking at the actual situation in the churches and their communities,—the empty pews, the few additions in comparison with the unchurched masses, the growing disregard of the Sabbath, the non-observance of family prayers, the apparent diminution of private devotion, the lack of response

to sermons, the worldliness which eats like a canker in all our hearts,—every thoughtful Christian must be perplexed if not cast down.

A recent writer says, "It will be conceded by many that the controlling desire of the Christian world to-day is not to attain to the spiritual life." One may honestly doubt whether a high degree of spiritual life is always or generally the result of our present church methods or life. An old negro,



MISS MARGARET EVANS.

Dean of Women and Professor of Literature at Carleton College.

in reciting Cowper's line, "Judge not the Lord by feeble *sense*," rendered it, "Judge not the Lord by feeble *saints*;" to which all *may* eagerly say, "Amen."

Yet it is evident that the churches, in numbers large enough to be appalling, exhaust their energies in endeavoring to secure the spiritual culture of their members. They attempt nothing further. Many of them say in frank Saxon, "We have all we can do, and more too, to support ourselves." These churches struggle pitifully to pay the pastor's salary and the running

expenses of the church for the sake of the church. Their highest aim is—making no accusation of worldly motive—to secure the spiritual edification of those who support them; and they fail to secure any high degree of edification after all the struggle.

We are told that five sixths of the members of our churches manifest no practical interest in anything outside of their own local churches; that two thirds, even, of the women of the church take no active part in other Christian enterprises; that as a denomination we give less than a dollar apiece for the salvation of heathen nations. It is as evident as disheartening that a large proportion of our churches are so absorbed in the struggle for existence that they have no strength for anything else. At the end of the year they are where they were at the beginning. Even in the lives of the members they can show few results which may be counted as actual gain, and they have attempted nothing else. It suggests the Illinois farmers of old days who “bought land to raise corn to feed stock to sell to buy more land to raise more corn to feed more stock to sell to buy,” etc. Does the empty song repeat itself? Women cannot evade responsibility for the unsatisfactory conditions.

In the ruins of Baalbec lies on the ground, almost detached, the largest carved statue in the world. Near by in the Temple of the Sun is the empty niche destined for it. When will the Christian Church take her rightful place?

III. The Church has three great functions,—that of sacramental remembrance, of the edification of its members and their families, and of evangelization. The early Church emphasized evangelization.

In that germ of the Christian Church, the association of Jesus with his disciples, it is evident that although they learned daily from the Master, they placed the chief emphasis upon evangelization. The disciples met to listen to the great Preacher, to pray and praise together, and at the Passover to keep their rite of sacramental observance. But there can be no doubt that from first to last the stress in their associated life was laid upon that thought which led Peter and James to leave all and follow him: “Come ye after me, and I will make you fishers of men,” and “Henceforth ye shall take alive men.”

The apostolic Church emphasized evangelization. Sacramental remembrance was enjoined upon them at the Last Supper. The two other functions of the Church were impressed upon them at the Ascension,—that of spiritual edification in “Ye shall receive power”; that of evangelization in “Ye shall be witnesses unto me . . . unto the uttermost part of the earth.” But the Scripture account leaves no doubt that in the mind of the ascending

Lord the emphasis was upon the witnessing, and that the power promised was given that the Church might be witnesses unto the uttermost part of the earth.

Yet the men and women of this early Church, with passions like ours, needed another lesson concerning the place of emphasis in its three functions. Then to Peter was sent the vision from heaven; and for loyal hearts the reception of Cornelius, the first Gentile convert, into the Church placed the emphasis in church functions forever upon evangelization. The results are historic. Professor Stokes well says of the great difference in the Church's life and activity before and after the conversion of Cornelius, "The admission of the Gentile satisfied the unconscious cravings of the Church; . . . and we read no more of mere desultory efforts, but of increasing, indefatigable, skillfully directed labor, because the Church had at last been taught of God that her great task was to make all men know the riches hidden in Christ Jesus."

The growth of the Church in the first three centuries indicates the effect of the emphasis then placed upon evangelization. At the end of the first century the little Church had increased to not far from five hundred thousand members; at the end of the second century to two million; at the end of the third to five million. Some authorities give ten million for the number of Christians in A. D. 325. This was nearly one tenth of the entire population of the Roman Empire, and included a large part of the population of all the cities. As we know, soon the name of villager, or agriculturist, became the equivalent of pagan and heathen. There were few or no paid missionaries, but every Christian merchant, artisan, sailor or servant was an evangelist.

Other results were in accord with spiritual law. The apostolic Church did not neglect the other two functions of the Church. The emphasis upon evangelization inevitably resulted in the advancement of the other objects of the Church. There was every week the rite of sacramental observance; and the members of the Church were so built up that for Christ's sake they remained steadfast, although they were "tortured, not accepting deliverance; they had trial of mockings and scourgings; yea, moreover, of bonds and imprisonments, being destitute, afflicted, evil entreated." A sturdy Christianity indeed! Can the Church show for its centuries of devotion to the spiritual development of its members any richer result? The evangelistic apostolic Church was a spiritually developed one. In all succeeding ages the Church has not only grown, but prospered within, as it has put Bible emphasis upon evangelization; while devotion to spiritual culture has resulted only in a hermit sainthood, or that of a St. Simeon Stylites, which may say:—

"I 'tween the spring and downfall of the light
Bow down one thousand and two hundred times
To Christ, the Virgin, and the Saints."

The Brahmin was right when he said to a missionary, the best representative of the Church: "We are finding you out. You are not so good as your Book. If you were as good as your Book you could conquer India in five years."

IV. That the Church as a whole is to-day putting the chief emphasis upon the spiritual edification of her members and not upon evangelization, few will deny. In the Sabbath services—how they are services in any real sense of the word service is hard to see—thought is concentrated upon the growth in grace, the spiritual comfort and nurture of the attendants, and the sermon is directed chiefly to mature Christians.

In the mid-week gathering our aspirations are voiced—three weeks at least out of four—in "Abide with me."

In the social life of the church it is generally those of the church's families who are drawn together. The same note is struck in the religious life of the family. In contributions, how many churches give as much for broad evangelization as for their own expenses? In all the activities of the church, attention is so largely fixed upon the church itself that outsiders seldom think of it as having any other object for existence.

The churches themselves frequently, perhaps generally, look upon missionary sermons, secretaries' appeals, and reports of progress in God's kingdom as episodes in the great epic of church life, and come back with relief from these so-called "outside things" to the main story. That all churches and all members do not take this attitude is evident from the growth in missionary interest; but that this is the common attitude can hardly be gainsaid.

The removal of emphasis in the objects of the Church from evangelization to edification, has resulted in slight edification, little evangelization and great practical difficulties. A saint who is only a saint is not a saint. A church which orders its life chiefly for the saving of its own life exemplifies the truth, "Whosoever would save his life shall lose by it." A church which thinks and plans and prays and gives chiefly for the church is not usually eminent for spirituality. Nay, more: a church which thinks, plans, prays and gives chiefly for running expenses and the so-called "support" of its pastor, so develops the natural tendency of its members to become self-centered that it defeats its own pecuniary object. Then, by many, the payment of their share of the expenses for their own spiritual nurture, food and raiment come to be regarded as benevolence, gifts to the Lord, to be given grudgingly or withheld at pleasure.

Lack of training in giving for the evangelization of the world leads directly and quickly to lack of readiness to bear the expenses of the church

itself. On the other hand, a church trained to consider evangelization its most important mission, and to contribute liberally for that object, seldom has difficulty in providing for its own needs. God's blessing rests upon such a church. Moreover, few Christians contribute as much as they are able to do for the support of the Church or for the evangelization of the unsaved. Trained to give for God's plans, they recognize more willingly other demands.

V. Undue emphasis upon edification has had most baneful results upon the position and work of woman in the Church. Her place and activity as portrayed in the early Church have become something quite different. Even Judas did not ask why the contents of Mary's alabaster box were not sold to buy a new synagogue carpet! Joanna and Susanna "ministered unto *Him* of their substance," but they wasted no energies over the frescoing of the upper chamber. Lydia may have used some of her rare purple for the church which she began at Philippi, but Paul commended the women of that church and asked co-operation with them because, he said, "they labored with me in the gospel;" as Tryphena and Tryphosa and Persis, the beloved, "labored with me *in the Lord*."

In the modern church much of the work of women has become trivial and undignified; it exhausts all their energies without due compensation; it is often unbusiness-like and wasteful from a material point of view; it is usually burdensome and galling to women themselves, and finds a grudging response from others of the church who consider the work petty and unworthy.

Some of the labor which custom and tradition have assigned to woman is not in itself unworthy. The most fastidious Rough Rider did not disdain to do even scavenger work for his Cuban camps, and thus transmuted homely tasks to heroism. But he did it that the army might advance to victory and conquest. Woman's work too often puts her among the sutlers and camp-followers.

It is the motive which dignifies all noble labor. So long as the purpose of woman's work is chiefly to minister to the edification of the Church, so long will it inevitably tend to degenerate into ministrations for the material comfort or æsthetic pleasure of herself and others, and so long will her work lack dignity. When she realizes, and enables the Church, of which she is the larger fraction, to realize that the chief object of the Church is not to absorb the spiritual food now disdained for very plethora, but to use acquired strength in the onward march to victory, then will she redeem her work from frivolity and reproach.

A pastor says of a church carpet that it apparently cost eight hundred dol-

lars, but that counting the work and worry of the women, the hearing and seeing involved in the entertainments, the illnesses contracted from the nervous strain, the return of the patronage of other denominations, and, most costly of all, the demoralization of the church and the curtailment of legitimate giving, the carpet really cost four thousand dollars! The most costly part of the demoralization was doubtless in the degradation of the ideal of woman's work. Her mission, as that of the entire Church, is to devote her powers to bringing the unsaved in her home, in her community, in her nation and in the whole world to Christ. All labor which does not conduce to this perverts a means to an end.

God has given us deeply religious natures, finest spiritual perceptions, intensity of highest emotion, capacities for noblest service, and we, like a woman who makes a doll of her child and calls her motive love, spend these noble gifts on the ruffles and gewgaws of the Church's garments! " 'Tis vanity, not love, sets love a task like that."

Further, the necessity for replacement forbids any end to this waste of power. Every participator in such work sympathizes with the little girl bidden, in some household emergency, to fry the griddle-cakes for breakfast. After cheerful but brief labor she came in with the declaration, "I'm not going to fry another one; they eat 'em up as fast as I fry 'em!"

So far, and only so far, as the griddle-cakes activity of the women of the Church is transmuted into life,—into the life which manifests itself in labor, not in mere feeding,—is it worthy.

Emphasis upon the direct ministry of love to Him who longs more for the soul of one lost sheep than for the satiety or comfort of nine hundred and ninety-nine Jeshurun will give it worthiness.

(To be continued.)

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPT. 10, 1899, TO OCT. 10, 1899.

COLORADO	212 89	ARKANSAS, debt	1 00
ILLINOIS	4,766 39	BRITISH COLUMBIA, debt	1 00
INDIANA	63 30	CALIFORNIA, debt	2 50
IOWA	1,961 15	MAINE, debt	2 00
KANSAS	230 46	TENNESSEE, debt	1 00
MICHIGAN	491 26	AFRICA	25 00
MINNESOTA	128 31	MISCELLANEOUS	79 23
MISSOURI	265 62		
NEBRASKA	916 32	Receipts for the month	12,423 52
NORTH DAKOTA	54 00	Previously acknowledged	52,512 80
OHIO	2,552 94		
SOUTH DAKOTA	196 81	Total since Oct. 18, 1898	\$64,936 32
WISCONSIN	420 34		
WYOMING	52 00		

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